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May 7 1920



IMPORTANT DISCOVERIES,
AMONG WHICH ARE
THE LONG-LOST
New and Old Testaments

AND
THEIR PRIN-CIP-I-A.

BY JOSEPH C. ADDINGTON,
OF NORFOLK, VIRGINIA.

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SALUTATORY.

*To the Boston and New England People, both Israelites
and Gentiles :*

The author of this book has a mission to the families and nations of the earth, in order to bless them. This book, which is the first volume, contains the mode of blessing on Jehovah's basis which is the only basis that can be wise, good, and accomplish its object.

We have come to Boston to BEGIN our mission, not to end it. Our reason for beginning here will be seen as we proceed. We might say here :

If I had gone to Philadelphia, they would say, Stranger, who are your parents? This is not a place to begin, for my mission is not on genealogies. It is true, if I chose to begin on that subject, I should have much tender love to stop me a long time on what I owe to my first mother, Eve, the mother of all living. It may be a good place to prosecute my mission hereafter, if in my work here I should be classed with the Benefactors of the human and animal races generally ; for my mission is to bless all, a title of nobility I would rather have than to have the wealth of the world, or wear the crown of the universe.

If I had gone to New York, they would have asked me, Stranger, what are you worth? This was not a place to BEGIN, as I had no worth by their standard. It might be a good place hereafter to prosecute my mission, if my book should turn out to be the goose that lays golden

eggs. Then, some one will steal it, and make it lay golden eggs for them, without regard to my copyrights. But the work will go on, either by devils or angels.

On the school I have been trained for my mission ; let me say a little on this point.

I belong to no school of Politics, except what is revealed in this book. On the basis here revealed, I am strictly speaking, alone. I belong to no sect in religion of any kind. I even loathe the name, Religion, as coming from the source of all abominations, the Latin tongue. I have a faith and a hope, which will be found in this book.

My hindrances in my schooling have been from books, from schools, from teachers, and most of all from what is known as Christianity.

Jehovah, my Brains, Jehovah's great Revelator of his will within me, the Scripture, when I was enabled, by translations, to make it speak as Jehovah designed it should, were my great teachers.

I had other teachers which are revealed in the following paragraph.

Jehovah, as I now see, has been schooling me for a mission to the families and nations of the earth through a long and eventful life, that I might know by personal experience, what is the condition of all ; and that I might be in full sympathy with all. I know by experience every age from childhood to age, and am in full knowledge of every stage of it, and in full sympathy with every stage of it. I know by experience every relation of life as a child, a son, a brother, a father and husband, and desired most ardently to be a mother that I might be in full sympathy with woman as a mother, by experience. My wife was in full sympathy with me on that point, at least ; indeed, she would have indulged me even so far

as to allow me to be the mother of her ten children. But nature forbade me that experience ; but she indulged me fully in everything else that pertains to motherhood, for I combined in myself in the nurture of my children, the double task of Mother and Father. Like the mother of the Gracchii, I point to my children as my jewels, though they are not all they might have been, had their mother been in sympathy with me ; and society honors them as its jewels. I have passed through every other relation as master and servant. I have been in every condition, from wealth to its want. I have been through all labors, experiences and sufferings of every age, relation and condition. I have shared in every department of labor, especially in the cultivation of the earth, from the finer experiences of the gardener, the florist, the orchardist, to the general and staple crops, all by my own hands that I might have, personally, sympathy with all, from the laborer to Him who directs the laborer as Master.

I have all the experiences of a student, in every department of human knowledge, studying with little or no help from men, or books, or teachers ; and with all the labors incident to furnishing supplies to a large family. I have declined to enter paths where wealth, fame and position invited me if I would support party, sect, or the rights of a few against the rights of the many. I have chosen rather to battle for the rights of all, the many and the few, even when the opponents of them were entrenched behind wealth, fame and position ; and to battle for them even when exposed to and threatened with the loss of all things. The conductors of the Press, in sympathy with the strongholds of wrong, have timidly allowed me to speak with a muzzled mouth. I now appear, in my book, with my hands untied, my mouth unmuzzled, my neck unhaltered, without a tether to limit my range. I

have begun a mission where I am untrammelled except where I want my trammels to be, if such things can be called trammels, by Truth, by Right, by Good-Will to all people, without respect to color, nationality or creed.

I have thought Boston is the place to BEGIN my mission, not *end* it. I emphasize the word begin, not only by large capitals as Printers do, but in every other way, which a heart under deep convictions makes its utterances.

It has every facility in its Printing-Presses to scatter abroad over all the earth the precious seed of truth, of right, of justice, of good-will to all the nations of earth, if an author has such seed to sow. The man Jesus, and the apostles, had no such wonderful power in their day. The Printer, full of paradoxes, can make an Author visit, where he cannot go, every family in the earth; make him speak, what he cannot utter, all the languages of the earth, so that every man may hear in his own tongue; and make him live, in his book, when he is dead; and when the author has gone to the dust can anastatize him, and make him live in the virtues of a new race of men and women whom he desires to generate in the earth.

We are deeply grateful that Boston has such wonderful men in its limits. This, then, is a good place to begin a mission, and it is a good place, in its Printing aspects, to generate missionaries to go to the ends of the earth.

We are deeply sensible of the value of Printers as a class; and, in this sense, we mention the aid I have already received in the Printing-House of the Wright and Potter Printing Company, through whom I address my readers in this, the first volume of my missionary labors.

Boston is a fountain already, from which flows to every land the books which contain light or darkness, food or poison, the River of life or of death, the tree of life or of death. Nations turn their mouths to this fountain to drink. This, therefore, is the place to begin, if the author would bless the nations by cleansing the fountain and making its waters flow with life and health to the nations.

THE ATHENS OF AMERICA.

Boston claims to be the Athens of America. Is it the Athens of Socrates, of Thucydides or of the Paul period? If the latter, then Paul, in describing Athens, described Boston. We ask the reader to turn to the full description, while we dwell on a part of it. (See Acts xvii. 15-34.)

He saw the city wholly given to Idolatry. Is this not so with Boston with all its churches?

He saw one redeeming feature in this idolatrous vision, that the people were open to the conviction there was One, whom we call Jehovah, whom the people knew not; and in the strength of that conviction had erected an Altar to Him, whom they called the Unknown. Has Boston, in its idolatry, reached this eminence of confessing, there is a God they know not?

He saw all, strangers and Athenians, spent their time in nothing else, but either to hear or tell some new thing.

Admit this to be true of Boston, it is the very place to begin my mission, for I have new things, rather old things lost but now found, old things lost, but now restored. The excavators did not create Pompeii, and Herculaneum, but they uncovered them that man might behold those lost cities. Columbus did not make Amer-

ica, but he revealed to Europeans in his day what their fathers had known and their children had lost. We claim no higher honor, than to be called the Restorer of the paths.

The multitude of Isms in Boston is a sure sign it is a thinking people, that is stirring up the soil, that will let nothing have but a short growth and a quick death, so this keeps the ground in a broken-up condition always ready and waiting for new seed to be planted. This is a good soil, made ready to my hand, for beginning to sow my seed. It needs but little work for the sower to prepare such ground for sowing. Perhaps a harrow, and a light harrow, is all it wants. This stirring of the soil has tapped the roots or belted the bodies of the great trees, the growth of centuries of error, so that decay is lopping off their branches, and the strong winds are ready to bow them to the earth. Boston, in its isms, is a good place; and now is a good time to begin. The field is ready for the sickle. It wants now only a reaper to gather the harvest.

The men and the brains are sick of the things as they are. It is only grown-up children, that lift their puny hands to stay the hand of Destiny, that will break every yoke, that will break the oppressor's chain, and open the prison doors that confine noblemen, that are noble without wealth, without fame, without position, whose nobility is written by Jehovah on their brows, where everybody can see it.

JEHOVAH'S CENTRE

to begin civilization.

Jehovah's great centre of civilization lies, territorially, between the Euphrates and Nile. It is the greatest land-centre on the earth.

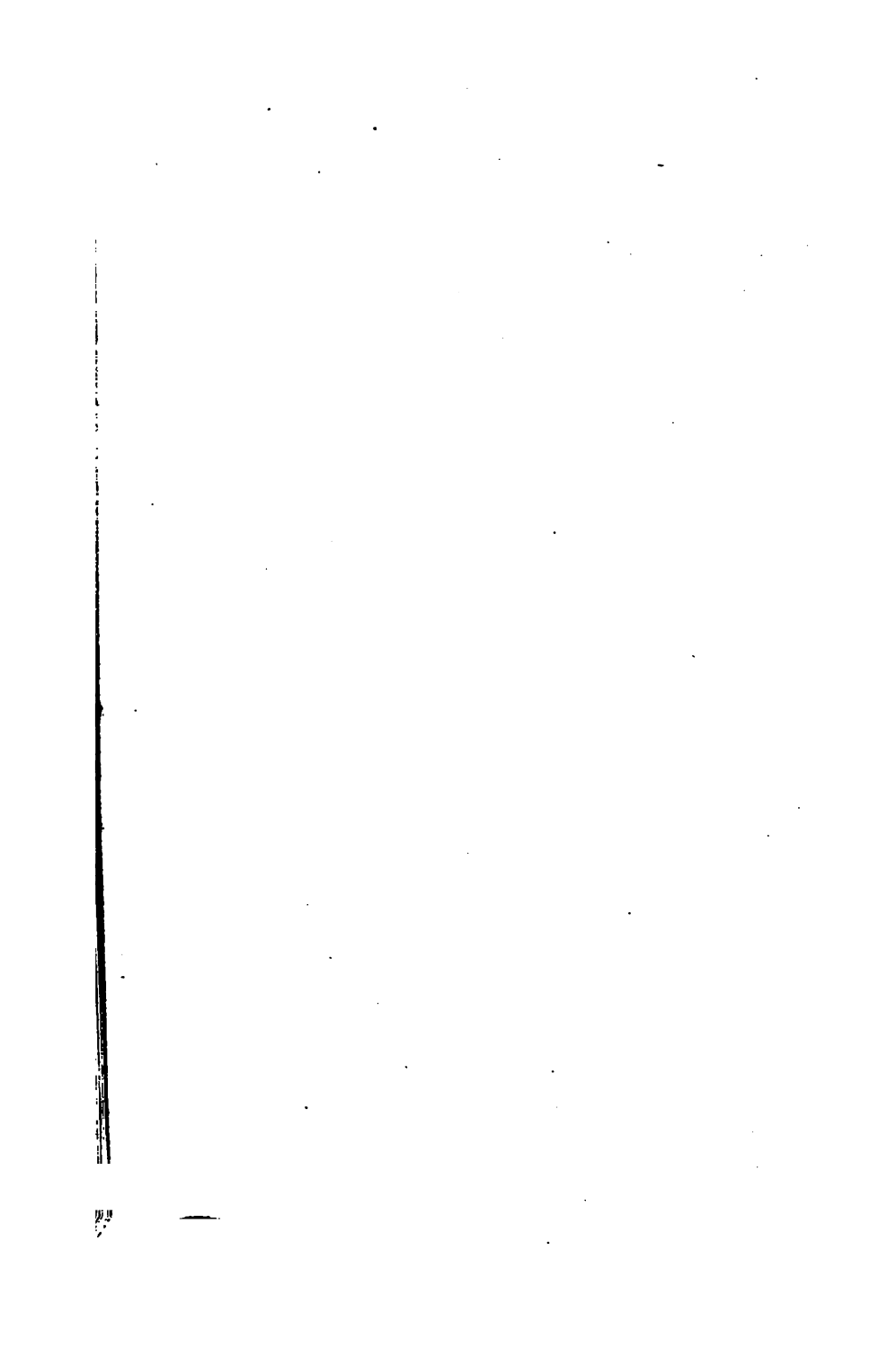
There is a point there, which is the centre of three great continents, Europe, Asia and Africa ; the only centre on the earth where the greatest populations can be gathered around it ; the only centre of many waters, as the Persian Gulf, the Sea of Aral, the Caspian, the Sea of Azov, the Black, the Ægean, the Mediterranean and Red ; either of the two last will communicate with every continent, in almost all its shores and with almost every island of the earth.

It is the place where Jehovah began two civilizations, the Adamic and the Israelitish. It is the place where the man Jesus began ; it is at Jerusalem he told his apostles to begin, not end their mission into all the then habitable. It is again to be the place, where a new civilization, rather a lost one restored shall begin ; for the law shall go forth out of Zion or Jerusalem and the word of Ku-ri-os (Lord) shall go forth out of Jerusalem.

We ask the people of Boston and New England, where I begin my mission, to restore that centre, for then, he whose right it is to rule the earth, shall rule it.

JOSEPH C. ADDINGTON.





IMPORTANT DISCOVERIES,

AMONG WHICH ARE

THE LONG-LOST NEW AND OLD TESTAMENTS AND THEIR PRINCIPIA.

IN presenting these two Testaments, we aim to restore the Scriptures to the people, which Christianity has taken from them in various ways. We do not mean to say, Christianity has taken from the people the Book which they call the Bible, "the Holy Bible," for we know the Bible publishing-houses in the United States and abroad have widely circulated that book in many different tongues, to many distinct nations on the earth. We do mean to say that Christianity has made void the teachings of the entire Scriptures, as the two tribes of Israel, through their teachers, in the days of Jesus, made void the law of Moses; that is, Christianity has made void the *entire* Scriptures, while the Israelites, in Jesus's day, made void a *part*. To speak more definitely, Christianity has made void the whole Scriptures, by MISTRANSLATIONS, MISINTERPRETATIONS, ADDITIONS and SUBTRACTIONS, and otherwise. In this state of things just described, Jehovah's voice, as he spake by Moses and the prophets, and as he spake by Jesus and his apostles, is hushed; and another voice is heard, purporting to come from the Scriptures, which totally misrepresents Jehovah. In this sense the Scriptures have been taken from the people; and in this sense, the Scriptures are not inspired. In

this sense we propose to restore the Scriptures to the people; and when our work of restoration is finished, we may truly say, the Scriptures are inspired.

We begin our work of restoration by showing that the division of the Bible, as Christianity calls it, into Old and New Testaments, is *without* authority, and *against* authority, if Moses and the prophets, Jesus and his apostles be authority to decide the question. The books from Genesis to Malachi, upon these authorities, are not the Old Testament; and the books from Matthew to Revelation are not the New Testament on the same authority. We propose to restore to the people the two Testaments of Jehovah, which Christianity has lost over fifteen hundred years *certainly*, and *probably* longer. We propose to find the lost Testaments in the "Bible" itself; and we propose to show they are Jehovah's Testaments, upon the authority of these very authorities: namely, Moses and the prophets, or a selected number of them, as Moses, Daniel and Jeremiah; and upon the authority of Jesus, and such of his apostles as Paul and Peter. Our position, therefore, as thus illustrated, is to abolish, not the books from Genesis to Malachi, but the division of the Bible which makes Moses and the prophets the Old Testament, and to restore to the Bible Jehovah's Old Testament; and our position, as thus illustrated, is to abolish, not the books from Matthew to Revelation, but the division of the Bible which makes the books from Matthew to Revelation a new Testament, and to restore to the people Jehovah's New Testament. The putting of the people on the basis of these two TESTAMENTS and their PRINCIPIA foreshadows new things, among them a *new* faith, a *new* hope, a *new* righteousness, a *new* set of Di-ab-o-loi (translated devils), Satans, serpents, — even new gods; among them a new Jesus, the Lord Christ, whom the people now know by name only, and not as he is revealed in the two Testaments; and they foreshadow also political changes, as a government on a basis entirely *new* to this age, and social changes as a *new* labor system, a *new* marriage, which will make marriage universal, and a *new* education. In a word, without following the line

of *new* things farther, which these two Testaments foreshadow, we may say these two Testaments, which are Jehovah's Testaments, will put things on Jehovah's own basis, which is wise and good to the families and nations of the earth, without regard to color, climate or hemisphere; and will lay broad the foundations on which universal brotherhood of families and nations may be built; and will lay the foundations on which universal peace may be established without the aid of police or prisons, navies or armies.

The prophets who lived long subsequent to one of these Testaments, say twelve hundred years and subsequent to the inauguration of the other Testament, as for example Isaiah and Ezekiel, all foresaw the foreshadowings of these two Testaments and predicted their coming. Their prophecies, valuable as they are, are but the echoes of these two Testaments. They and other prophets are seen all along the chronological line from Moses to Jesus, a period of fifteen hundred years, keeping alive the new things foreshadowed in these Testaments, except in a short interval from Malachi, when the sun seemed to go upon the prophets. Jesus and his apostles, following in the pathway of Moses and the prophets, saw also the new things foreshadowed by the two Testaments, continued to echo these *new* things until they died, when the vision was sealed up with the death of John, who gave us last of all the Apocalyptic vision. If we would revive their glorious visions we *must not* look for *new* revelations, but we *must look* through their eyes in these records of their visions. As a sample of these visions, we quote from two of these prophets, Isaiah and Ezekiel, the first living say 750 B.C., and the other about 600 B.C.

JEHOVAH'S POLICY IN THE EARTH.

Isaiah says, repeating Jehovah's word, "Behold, I make all things new."

Ezekiel says, repeating Jehovah's words, "I will overturn and overturn until He whose right it is to rule shall rule." We see, therefore, there is nothing in Je-

hovah's policy of what is called conservatism, which resists changes, and desires to keep OLD things, OLD things. His policy is open and declared, to make *all* things *new*. Conservatism, therefore, is the *enemy* of Jehovah's policy. Christianity, therefore, which professes to be conservative, — and there is no despotism in Europe, whether Russia, or Prussia, or Austria, but invokes the aid of the conservatism of some form of Christianity: as Russia invokes the conservatism of the Greek Church; Great Britain invokes the aid of the conservatism of the Protestant; and Austria invokes the aid of the conservatism of the Roman Church to sustain their tottering thrones. It is Jehovah's policy to overturn until He whose right it is shall rule. Conservatism, that upholds these despotisms by Christian conservatism, by police, navies, and armies, and preserves them as they are, is a foe to Jehovah's policy.

Republics, the great desire of the nations of Europe, under the despotisms there, are no exception to the policy of Jehovah: "I will turn and overturn, until He whose right it is shall reign." We have had republics in the past, both under monarchy and aristocracy, and they were overturned eighteen hundred years ago. We have had in Great Britain a republic under the name of commonwealth, under Cromwell. The Puritans said the saints should rule the world, and that they were the saints; hence the Commonwealth was republicanism under Puritan saint rule. It was overturned in 1656, after an existence of ten years, thus illustrating Jehovah's policy, "I will overturn and overturn until He shall rule whose right it is."

We have had, under the confederacy of thirteen States, the republicanism of Mr. Jefferson. It was overturned in the various phases it took, until, in 1861, it was entirely overturned by republicanism under Puritan saint rule, thus illustrating the principle, "I will overturn until He whose right it is shall rule."

We have had, in the twelve Southern States, a republicanism professedly of the Jeffersonian kind. It was overthrown in 1865, after an existence of four years. Here is another illustration, "I will overturn," etc.

We return to the republicanism under Puritan saint rule in the United States in 1861, when the Southern States seceded. This was a revival in the United States of the republicanism under Puritan saint rule in Great Britain, after the overthrow of it over two hundred years. Scarcely eighteen years have elapsed, and this kind of republicanism is so far overthrown, that it has lost its control of two branches of the federal government. If republicanism of the Jeffersonian school, in that degenerate state in which it lives in these days, should revive and supplant republicanism of the Puritan saint rule, yet it must in turn be overturned by that policy of Jehovah, which is, "I will turn and overturn until He whose right it is to rule shall rule." We say to the North and the South, the East and the West, be not deceived about republics or republicanism, in whatever form you see it. We believe there is a choice between republicanism under different forms, but there is no stability to be found in them, for they, like other governments, do not stand on Jehovah's basis; hence republics must stand in the same category with other nations in Jehovah's policy, namely, to be overturned until He whose right it is shall rule. We address France, which has a republicanism of its own species, and we address other European nations, who dream of a republic as a restoration of the golden age, to profit by these remarks on the policy of Jehovah in regard to republics.

Mr. Seward, secretary of state in Mr. Lincoln's cabinet, said, about 1863, speaking of the government then existing, which was republicanism under Puritan saint rule, it would stand a thousand years. Great men, great by human standards, are not prophets, as the event shows. Scarcely seventeen years pass away from the foundation of this form of republicanism, before it is overturned in two branches of the federal government, namely, the legislative branches; and it was overturned in the executive department also if the voice of the people had been heeded, which republicanism of Mr. Jefferson's stamp demanded; and it was overturned because the voice of the saints under republicanism of the

Puritan saint kind was heeded, and not the voice of the people. In this fact, namely, that the voice of the people was not heeded in the electoral commission, we have another illustration of Jehovah's policy, in that republicanism, in its purest and best form, will not escape the policy, which is inevitable, "I will overturn and overturn, until He whose right it is to rule shall rule."

It has been repeated, under every phase of republicanism in the United States, whether of the Jeffersonian form, in its varied phases, or of republicanism of the Puritan saint form, in its varied phases, this government is the best in the world, and the best that ever has been. But none of them have been modelled after Jehovah's model; hence the history of them shows they have been overturned, and illustrates Jehovah's policy, "I will overturn and overturn, until He whose right it is to rule shall rule."

We have two illustrations: one from the extreme North, say New England in the Hartford Convention, say 1815, which proposed to secede from "*the best government in the world*"; and one from the twelve Southern States which seceded in 1861; both showing that its friends may overturn it.

We would say to all, study the kind of government which Jehovah approves, the kind to be developed in this book, and model your governments by it. They will not only have such a government as will make the families and nations of the earth happy, but you will escape those terrible revolutions which threaten all governments on the present basis, which revolutions are the forms of overturning in Jehovah's policy.

From what we have said about the Scriptures being made void, in translations, &c., the reader would expect we need a new language, which everybody will understand, and understand in the same way, and become one people, serving Jehovah. These Testaments will develop this kind of language.

One of the prophets, seeing in these two Testaments the foreshadowing of a new language, spoke of it as a

pure language, which the people should learn in the last days, and that then men would, with one consent, serve Jehovah. As it is, we have introduced, by Christianity, a Babel language, which the people cannot understand. The result is, we have hundreds of forms of Christian religion; and it would be impossible, with such a language, to unite men into ONE FAITH, ONE HOPE. It would be easy, however, with such a language as Christianity has, to multiply the Faith, the Hope, indefinitely. All Christianity speaks of a UNITY OF THE FAITH. But all history shows that this UNITY OF THE FAITH has never existed in Christianity. The Greek and Roman Churches survive the divisions that existed fifteen hundred years ago, but they survive to illustrate our position, that there is no unity in Christianity; and they survive to illustrate another position, namely, that unity of these two great branches of Christianity is impossible, on any basis which Christianity can propose. We have an illustration in the Lutheran Reformation, say A. D. 1527, over three hundred years ago, which is called Protestantism. The rise of Protestantism is illustrative of our position, that divisions must arise more and more from Christianity. Protestantism, in its multitude of divisions, shows there can be no Unity of the Faith, even on the Protestant basis, still less a Unity of the Faith with either the Greek or Roman Church.

We illustrate what we mean by the need of a new language, or a pure language, by words; namely, the words spirit and soul. The word spirit, is found throughout our English version of the "Bible," as: God is a spirit; the angels are spirits. We often here the expressions, man is a spirit; the Devil is a fallen spirit. The word spirit, as thus used, means, as the friends say, an *im-ma-te-ri-al*, immortal, and invisible something, which they call spirit. As the word *pneu-ma*, pronounced *nu-ma*, and translated spirit, has not any immateriality in it as spirit has, the word spirit does not represent *pneu-ma*, but it misrepresents it. It should, therefore, be excluded from the Bible as an impure word, not a pure word. This exclusion, therefore, of the word, spirit, from the

scriptures, is a step towards a pure language in this, it excludes an impure word. We propose to introduce, in its place, the original word *pneu-ma*, with scripture illustrations of its meanings. When this is done, we have a pure word, and the people will make a long stride towards a pure language.

We look into the universe, and nowhere do we find spirit, even in one respect, say in its *im-ma-te-ri-ality*; for everything there is matter, whether organic or inorganic, dead or alive. The word spirit, therefore, should be excluded from the language of nature, because it does not represent it, and it does *misrepresent* it. Matter exists everywhere in nature; spirit exists nowhere in nature, as its friends define it.

We find the word spirit, or some other word having the same idea as spirit, only in the systems of men, as in Christianity, Brahminism, or Buddhism.

The word soul should also be excluded from the Bible, as an impure word; and the word, in the original, *psu-kee*, translated soul, should be substituted. When scripture illustrations of the meaning of the original word *psu-kee* are given, it becomes a pure word, or a pure language.

What vast changes must take place in scripture ideas, when these two words, spirit and soul, are excluded; and the pure words take their places. We propose to give the people a pure language, in many other words, as our work develops.

THE CAPITALIST AND LABORER.

In the new labor system, which we may hereafter develop, on the basis of the two Testaments, we may say here of it, which is but a very small part of it, that it nowhere recognizes two classes of society, one called the capitalist, and one called the laborer. We find, however, in a society, called Christian, the capitalist and laborer are two classes, tolerably well defined, as follows:—

The capitalists are the few, while the laborers are the

many. The capitalist eats his bread, not in the sweat of his own face, but in the sweat of the face of the laborer. The capitalist grows rich on the products of the sweat of the faces of the laboring class. He lives constantly in the violation of the great law, which is as old as creation, "Man shall eat bread in the sweat of his own face." Yet he is honored in the city, state, and church, under Christianity, which is generally supposed to regulate the standard of honor, in a community where it exists. It is evident, therefore, that the system, where the capitalist and laborer exist, as two distinct classes, is not founded on Jehovah's basis, which makes but one class: namely, the class which eat their bread in the sweat of their own faces, which is the laboring class. The capitalist, therefore, as thus defined, has no place in Jehovah's basis of labor.

Again, we travel down from creation, which is 4000 B.C., to Moses, who was 1500 B.C., to the Decalogue. We pass over a space of time of twenty-five hundred years. The Decalogue, or Ten Commandments, given under Moses, at Mt. Sinai, is a recognized rule of action in the Christian Church, and in the State where Christianity rules.

The Decalogue is addressed to men of ONE class, namely, the laboring class, saying to them, "SIX DAYS SHALT THOU LABOR." The capitalist is not a recognized class under the Decalogue. His class is the offspring of human systems, not of a Divine system. Under the Decalogue, which requires obedience to it to constitute righteousness (Deut. vi. 25), the capitalist who does not work the six days to eat bread in the sweat of his own face, but in the sweat of the face of others, is an UN-righteous man; and he who disobeys, even in one point, is under the curse of this law (Deut. xxvii. 26).

There is no security for the peace of society, based on the existence of the two classes, the capitalist and the laborer. Society stands on a rumbling volcano, which is always rumbling and giving cause of fear, and at times there is danger of convulsion of the earth, which may open the earth and swallow us up, or it may bury us in our homes;

or it may send forth ashes and burn us or bury us, or it may send forth lava and drown us in a river of fire. The capitalist and laborer breed a war temper. It is always threatening. The capitalist entrenches himself behind the power of police, prisons, armies, and navies. The laborer, in the mildest forms of war, combines in trade unions. Again, he shows the war in strikes. Again, he organizes in more terrible forms, as seen in July, 1878, from the East to the West, north of the Ohio. War, the breeding of war, is an inherent part of the system, where two classes, the capitalist and the laborer, exist.

We are pointing out a system of labor where but one class exists; namely, the laboring class. We are writing to point out a system, as it will be developed in this book, that will promote peace and good-will among men. We would, therefore, urge upon the people the study of Jehovah's system of labor, for many reasons, and, in connection with the subject in hand, the capitalist and laborer, we would urge the nations of the earth to study it as a means of promoting universal brotherhood and universal peace.

MARRIAGE.

We propose to exhibit marriage as it should be, and must be, if it stand on the basis of Jehovah's Testaments. On this basis, marriage may be universal. On this basis, and on this basis only, will sexual sins disappear. Reform, on any basis but universal marriage, is founded on ignorance of the constitution of men and women by Jehovah himself for wise and good ends. A wall as high as heaven cannot keep them apart, if it could be built; and he who would attempt to keep them apart is at war with Jehovah's plans, which is to bring them together on a basis which will make marriage universal.

Christianity aims to keep them apart, or subdue the organization which Jehovah has given them. We see this effort to keep them apart most glaringly in the nunneries and monasteries of Greek and Roman Churches.

Whatever the means taken to keep them apart, they are all at war with Jehovah's policy to bring them together on his basis. This basis we will develop in due time.

If men and women who are kept apart by Christianity, if society would let them speak, would say our state is unnatural. We are at war with our very nature.

Christianity, in its war with nature, proceeds, on a mis-interpretation of the passage from Paul, "Walk not after the flesh but after the spirit." Walk not after the flesh, was to walk not after one of these Testaments, which we bring to light after it was abolished, was Paul's meaning. Walk after the spirit was to walk after the other of the Testaments, which we also bring to light, was Paul's meaning. When these two Testaments are developed, Paul's meaning will be clearly seen.

The Christian interpretation of the passage, "Walk not after the flesh but after the spirit," is, by the way, an illustration how Christianity misrepresents the scriptures by *mis*-interpretation.

The basis of legal marriage, as it is sanctioned by Christianity and the State, is not Jehovah's basis of marriage. Christianity having lost the Testaments, have lost with them their teachings, and among these teachings they have lost also the true basis of marriage. But even on the basis which Christianity and the State call legal marriage, marriage, to a great extent, is impossible.

EX. 1 FOR ILLUSTRATION.

The laborer who depends on the capitalist for work, is uncertain of getting it; or if he gets it, he is uncertain of having it constantly. Hence, this class, if prudent, will not marry.

EX. 2.

If the laborer receives from the capitalist constant work, yet he gets in the form of wages too small a part of the product of the sweat of his face, to supply his wants as nature demands. His state, as a laborer, is a state of deprivation. If the woman works too, she, as a laborer, is in the same suffering state. Their combined wages will not meet their wants. The birth of children

would greatly increase their suffering. The weakest will perish first; then the stronger. Men and women will not marry, or cannot marry on the basis which the Church calls legal.

But marriage on some basis must be, say the necessities of their natures, and they say necessity knows no law! The crimes that follow must not be attributed to them, but to the system of labor which makes the necessity. We must not go to the lanes and hovels of the criminals, as society now does, to condemn, to punish, but to the palaces of the capitalist, who has grown rich on the products of the sweat of the faces of the laborers. If the laborers had gotten what the sweat of their faces produced, they might have married as the Church calls legal.

It would, however, be still better to reduce society to one class, namely, the laboring class. Then every man would get the entire product of the sweat of his face. Jehovah has but one class, as we have seen, namely, the class who eat bread in the sweat of *their* faces, not in the sweat of others' faces; or the class addressed in the Decalogue, "Six days thou shalt labor." The Church recognizes the Decalogue as authority. As our work progresses, Jehovah's system of labor will show how men can be reduced to one class.

To return. Without attempting critically to examine what is called legal marriage by Christianity and the state by contrasting with it Jehovah's marriage, and thus showing the difference between the two species of marriage, for we are not advanced in the development of the two Testaments to do it now, we may yet make a few criticisms on what is called legal marriage by the standards of Christianity.

Ex. 1.

In this class, neither the man nor the woman belong to the laboring class that eat their bread in the sweat of their own faces, which is an offence against a law of Jehovah as old as creation, say 6,000 years old. They eat their bread in the sweat of other's faces, namely, in the sweat of the faces of the laboring class. In other

words, the laboring class, by the sweat of their faces, support the matrimony of this class.

We have elsewhere shown (p. 11) by the Decalogue that this class is not righteous (Deut. vi. 25) ; and that they are under the curse (Deut. xxvii. 26) ; hence the marriage on this basis must be also unrighteous and under the curse.

Ex. 2.

In this class the man is the laborer who toils on the great law, thou shalt eat bread in the sweat of his face. The woman is not a laborer in this class. She eats bread not in her own face, but in the sweat of another's face, whom she calls husband. She is thus an offender against the law which is as old as creation, "Thou shalt eat bread in the sweat of thy face," a law from which none are exempt, except such as may be classed with helpless infancy and helpless age. This woman, by the standard of the Decalogue, which Christianity admits to be a standard of right, is unrighteous (Deut. v. 25), and under the curse of it (Deut. xxvii. 26), (see p. 12). The degree of the offence is not considered here. It matters not how little the offence may be, or how large the offence may be, it is the principle which is now under consideration. The degrees of the offence show only the different grades of the offence.

The woman we are now considering is not the woman bought as a slave by the Turk, and fills a place in his harem. This case will not be considered here. We are in a land professedly Christian, and not in a Mahometan land. In this case, he is the master and she a slave of the most degraded kind of slaves. What she receives from him, though 'tis the sweat of his face, not hers, are her wages, and the wages of iniquity.

The woman we are considering is not of the class who, for hire, voluntarily fill some harem in a Christian land. This class of women is not under consideration here.

We are considering a class of women who love the man they marry, who have never considered the position

she occupies in eating her bread in the sweat of another's face, nor the aggravation of her offence in this, that she commits this offence against the man she loves. Christianity was silent about the offence, and she did not dream even that it was an offence. Christianity received her in its fold as righteous by some false standard. The social circle received her with honor. Her friends even congratulated her on a marriage which would allow her not only to eat bread in the sweat of another's face, but to enjoy everything which pride, vanity, and a luxurious nature might suggest, all on the sweat of his face.

In Jehovah's plan of marriage, the woman occupies the position of one to help the man. She is not regarded as something to be supported, as something to live and enjoy on the sweat of another's face, in Jehovah's plan of marriage. Jehovah's plans are reversed in this Christian age. The man is the principal and the woman is the help in Jehovah's plan of marriage. As none are exempt from the great law, man or woman, thou shalt eat bread of thy face, marriage is self-supporting, not something to be supported. As society is in Christian lands, — it is so nowhere else, not even in heathen lands, — the woman is the principal and the man is the help to the woman, if he is not her slave. In Jehovah's plan, the woman was made for the man; but in Christian lands, the man is made for the woman. Thus Jehovah's plans are overturned.

We say nothing of those cases where the man eats the sweat of the face of the woman.

Under this state of things, men who marry have to support the marriage, not the women. The evil is increased if children are born. The evils of it cannot be known, for the parties to it desire to hide them from the gaze of others. Perhaps he falls under his burden, and she becomes a helpless widow and the children helpless orphans. Dissatisfaction exists which increases until any place is better than home, and sorrow is drowned in the cup that inebriates. Perhaps separation or abandonment may be resorted to as an escape from matrimonial bonds.

Under this state of things many will not marry in the legal sense. Necessity, which knows no law, makes marriage on another basis, which is not legal. This species of crime fills the land, most of it hid from the eyes of the public, until, occasionally, a case stands out that startles the public. The large number of abandoned infants that perish, that fill the farm in every county, even in the city and outside the city of Boston; in many States of New England, New York and New Jersey, would startle the public if made known. We say nothing of those secret murders that attempt to prevent maternity. These crimes appear in so many forms, and are perhaps unknown except to the parties themselves. We notice them in these hints, that men's minds may be directed to the cause and cure of them by a *new* marriage on a *new* basis which make marriage universal. It can be cured in no other way.

The marriage which Jehovah made was this: He told Adam to subdue the earth, among other things, and he made the woman a help-meet to such a man. This is a part of the feature of marriage which he instituted. He never instituted such marriages as we find all over Christian lands, where the man in his labor is away from the soil, as are the mechanic, the mariner, the doctor and the lawyer; hence, as the man is out of the sphere of labor Jehovah designed him to occupy, the woman who marries such man is out of the sphere Jehovah intended her to occupy. Yet such marriages, which are not on Jehovah's basis, are legal by the Christian Church, and by the state. In other words, they legalize a marriage which is not Jehovah's marriage. In Jehovah's marriage, the parties to it may both eat bread in the sweat of their faces in subduing the earth, not in the various departments of diverted labor, as the mechanical, marine, and professional, which kinds of labor we term Diverted Labor, as they are diversions from the soil.

We shall drop the subject of marriage here, and say no more on it until Jehovah's labor system is developed.

TEMPERANCE.

The crime of intemperance, as it is called, stands out in bold relief in Christian lands. It was but recently a Buddhist from China, which Christians class with heathen lands, proposed to send a missionary from China, of the Buddhist stamp, to Australia, among the Christian settlements there, to attempt to cure the evils of intemperance. Had he seen the most moral of Christian lands, he would have had as much cause to be astonished at the evils of intemperance. He would have been still more surprised to learn that the Republic, so often called the best government on earth, was in alliance with the evil. He would contrast with it his own government, which exerted all its power to prevent the introduction of opium into China in opposition to the powerful Christian nation of Great Britain, who sought, for money, to force it on the people.

It would be well to look around the nations, even the so-called heathens of China, and see the comparative civilization of the lands of the Buddhist, and of Confucius, and Christian civilization in all Christian lands, and in the far-famed Christian Republic, in the United States.

We would say that the temperance reform, however desirable, is an impossibility on the basis things stand. We shall generalize the points of impossibility as we see them in the Christian Republic of the United States.

The first impossibility is in the Republic itself, for the Republic is itself in alliance *with* Intemperance and *against* Temperance.

I. It allows vast quantities of corn (maize) and other grains, which should give bread to the people, to be made into alcoholic drinks, — alcohol of high proof, too, and not of nature's fermentation, which has but a small per cent. of alcohol at most, an amount of alcohol that would cheer but not inebriate. Of this kind of fermentation, which nature makes, namely, in its three stages:

1. The juice of the fruit, not from grain which is made

to give bread, but fruit of the tree kind, as peach, apple, vine.

2. The juice in its alcoholic stage as in natural fermentation, which contains but a very small per cent. of alcohol.

3. The juice in its last natural stage, namely, its acid or vinegar state.

Jehovah desires to let the people have it in the degree the people want it. When the temperance reformers do not forbid Nature's drink, as thus described, we say success to them. When they include in total abstinence, abstinence from Nature's drinks, as thus described, they war against Jehovah himself.

We return to the impossibilities of Reform, in the impossibility which the Republic makes. It allows alcoholic drinks to be made of a high proof, which threaten life in its strong alcoholic feature even if it were pure alcohol. It goes farther than this: it allows drugs to be used in connection with the alcohol that will honeycomb zinc-lined baskets even in its slops, as we have often seen in places where it is sold, and in the washings of the cups or glasses emptied into these baskets.

Vast numbers of people are killed by these drinks. The Decalogue, which Christianity admits to be a standard of right, says, "Thou shalt not kill." The penalty of killing was this: "Whosoever sheddeth man's blood, by man shall his blood be shed." Thus we find a Republic, and a Christian Republic, changing Jehovah's law, so as to sanction what he forbids, and to repeal the penalty of killing — "Whosoever sheddeth man's blood, by man shall his blood be shed." If the Decalogue is Christian law, the Republic is not up to the standard of Christian civilization; it is BELOW Christian civilization; yes, it is at war with Christian civilization. The Republic — the Christian Republic — not only allows these crimes to be done, but it protects them by law, by police, indeed by all the power of the Christian Republic. It goes farther: it receives large revenues from it, thus putting into the treasury the price of shedding blood, a crime which the

scribes and pharisees would not do, wicked as Jesus described them in his day.

Thus, the first impossibility of Reform the Reformers have to fight, for all the voice and power of the Republic is against them — is the powerful Christian Republic. You see in this the Republic is against Jehovah's rule, for it rejects Him in not allowing His law, "Thou shalt not kill," to rule in the Republic: hence, it must be overturned before Reformers can remove the impossibility of success which exists in the Republic.

Reformers have to fight several other impossibilities; namely, —

1. In the appetites of the people, which desire something, and very naturally desire something, which something ought to be given to the people as Nature's drinks, which we have already described in its three natural forms. The Reformers very properly wish the people to be total abstinence men; that is, abstinence from the drinks which the Republic permits. But they are not prepared to give the people Nature's drinks. We will show in the course of the development of the two Testaments how Nature's drinks may be enjoyed.

2. The second impossibility is in the diseases of the people, who resort to the poisonous compounds to remedy their diseases. As long as these diseases remain, and they are a logical part of the labor system of Christian lands, this impossibility cannot be removed.

Under a new labor system of Jehovah, diseases will disappear, and thus another impossibility, which the temperance reformers now have, will be removed.

3. The next impossibility in the way of Reform is in the troubles and distresses incident to a state where there are two classes, — the capitalist and the laborer. This class drink to forget their sorrow even for a brief season. This impossibility must exist as long as the two classes exist. Let there be but one class, the laboring class, a class who will labor on Jehovah's basis, which we propose to develop in the two Testaments; then sorrow and crying shall flee away, and then this impossibility to Reform will cease.

A CHRISTIAN CIVILIZATION.

Has the Republic a Christian civilization?

The standard of law in the Christian Church is the Decalogue. They convince man of sin by it. We may follow their practice, and show that the Republic, the so-called Christian Republic, lacks a Christian civilization.

Let us try its civilization by two of the Ten Commandments of the Decalogue, namely :

1. In respect to their gods.

Moses says (Deut. vi.), "Hear, O, Israel, the Lord, thy God, is one Lord." We follow the translation. There is no being in the scriptures who calls himself God or Lord. These are names by which Christians call their God, for they know not the one of the scriptures even by his names. We shall call the Supreme One of the scriptures by some of His names, as Jehovah in Hebrew, the one who was, is and will be ; by two of his Greek names, as *the-os* (God), or the one who sees all things and *Ku-ri-os* (Lord), the one who rules all things.

There are a large number of Christians, who are Trinitaries, who have three Gods ; namely, one they call God, the Father ; one whom they call God, the Son ; and one they call God, the Holy Ghost.

Tried by the Decalogue, these Trinitarians are not Christians, for by the Decalogue there should be but one Supreme Being.

Besides, not one of these three is known to the scriptures as God and Lord. The Supreme, by his names, Jehovah, *The-os* and *Ku-ri-os* is unknown to these Trinitarians. The Christian Republic is falsely named Christian, for the Christian standard — the Decalogue — requires it should have one SUPREME BEING, and that he should be called by his names. In the Christian language the Republic is a Godless one, or, by a pure language, it is without One, who is called, among other names, Jehovah, *The-os* and *Ku-ri-os*.

The Republic has many Unitarians, as Israelites, who have one God ; some Mahometans also, and many

Americans who, in respect to the Unity, are called Unitarians.

They are right on the Unity, but they know not the Unity, who calls himself, among other names, Jehovah, The-os and Ku-ri-os. It was predicted by Moses that the Israelites, who have the Unity, should, in their exile, serve gods whom their fathers — as Abraham, Moses and the prophets — knew not. It is fulfilled literally. They have various ideas of their Unity, not found in the ideas of their fathers, respecting the Supreme. They call their Unity by Gentile names, as God and Lord among the English; Dieu among the French; Gut among Germans; and Deus and Dominus among a Roman Church community. In the Athens of Greece, among their other gods they had one to the UNKNOWN. Christianity, however, while it knows not the Unknown, who calls himself Jehovah, The-os and Ku-ri-os, &c., has never even advanced in civilization as far as the Athenians in making a place for the UNKNOWN among their other gods.

Jesus, the Christ.

Jesus, the Lord (Ku-ri-os) Christ.

It would follow, as an inference from the Decalogue, if there be but one Supreme, whom we call Jehovah, Jesus, the Christ, could not be what the Christians call God. To worship him as God would be idolatry by this inference from the Decalogue, the Christian standard. We will not, therefore, regard him as the Supreme, or as one of the three of the Trinitarian portion of Christianity. We must regard him as a man. We will not rest our argument that he is a man on the inference just made. We rest it upon the argument that runs through the two Testaments which are yet to be developed. The Christian Church, ignorant of those two Testaments as Testaments, cannot know what that argument is. We pass on to Paul, Jesus and Peter, and take only a glance at their testimony.

The Testimony of Jesus.

Jesus says, in his prayer to Jehovah, whom he calls father in the same sense he taught his disciples to call

him father, "as our father who art in heaven," "this is life eternal, that they might know thee, the *only* TRUE GOD (the-os), and Jesus, the Christ whom thou hast sent." (John xvii. 3.)

We remark here he claims for the one to whom he made prayer to be the THE-os (God), the TRUE The-os and the ONLY true The-os. Jesus claimed for himself, namely, an apostolic character, as he whom the ONLY TRUE THE-os had sent. He necessarily excluded from his character the idea of God, or the-os, as he whom he addressed was the only true the-os.

Again: Jesus says (John iii. 13), "NO MAN hath ascended up to heaven but he that came down from heaven, even the son of man, who is in heaven."

In this passage he calls himself man.

Peter's Testimony.

He calls Jesus man twice in the passage in Matt. xxvi. 72, 74, under the sanctions of an oath, and invoking the curse on him if he did not tell the truth. "I know not the MAN."

Paul's Testimony.

Says Paul, the apostle to the Gentiles — of whom all Christians are a part — there is ONE THE-os (God), and one mediator between the-os (God) and man, the MAN Christ JESUS. (1 Tim. ii. 5.)

We remark two beings are in this verse, namely, one whom he calls THE-os, and one a MAN, whom he calls Christ Jesus.

Again: "But this MAN, after he had offered one sacrifice for sins, forever sat down at the right hand of the-os (God)."

We remark, Paul again calls him MAN, and this time he is addressing the Hebrews, not Gentiles. (Heb. x. 7.)

Again: Paul says (1 Cor., xv: 47), "The FIRST man is of the earth, earthy; the SECOND MAN is the Ku-ri-os (Lord) from heaven."

Thus we have, first, as an inference from the Decalogue — an acknowledged Christian standard — that

Jesus, the Christ, is not one supreme, who calls himself Jehovah, The-os and Ku-ri-os, &c.; in other words, he is a man. And we have, second, the brief testimony of three persons — Jesus, Peter and Paul — that Jesus is a man; and we have from Jesus and Paul that Jesus is not The-os (God), and that another person is The-os, not Jesus.

We say, therefore, the Republic is not a Christian Republic if it makes Jesus a God, and worships him as The-os. It is an idolatrous Republic. Its civilization is not up to the Decalogue standard of civilization; it is below it; it is at war with its civilization.

The man feature, however important it is, is but a very small part of the development of the man Jesus, the Lord Christ. Hence, Unitarians, for example — as the Israelites and Gentile Unitarians — though they may agree that he is a man, yet they can have no conceptions of him until the Testaments are developed which the Israelites and Gentiles have lost. We ask our readers to follow us in our future development of the man, as he will differ widely from the man whom they hear preached.

Jesus himself foresaw that men would entirely lose sight of him as he is revealed. They would retain the name, but lose everything else that the Testaments reveal about it. He said, 1800 years ago, "Shall I find faith when I come?" He would find faith, and a great abundance of it, about one Jesus Christ, who had his name and nothing else that belonged to him, but in the man, Jesus the Lord Christ; as he is revealed, he would find no faith. The

JESUS CHRIST OF CHRISTIANITY IS A MYTH—A FABLE.

Christianity has its mythology, as other systems of religion in the past have theirs, as the Brahmin, Buddhist, Ancient Greece and Rome have theirs. Christianity, as we shall see as we proceed, is but a record of its myths, and the record is far less interesting as myths than those of Greece and Rome.

The Republic, which is supposed to be a Christian Republic, is, in its Gods, no better than the Christianity

that sustains it. We can see here why it should be in Jehovah's policy to overturn it.

Let us now test the Republic in its civilization in another respect, namely, in its RESPECT for THE PRESERVATION OF LIFE. The command of the Decalogue, the standard of Christian civilization, says, "THOU SHALT NOT KILL." Does the Republic obey or disobey this law? We answer from the records of history.

1. In its wars with the Indians; in its wars with Great Britain in 1776 and 1812.

2. In its wars upon Mexico in 1846.

3. In its wars, the North on the South and the South on the North, from 1861 to 1865.

The penalty of violating that law is, "Whoso sheddeth man's blood, by man shall his blood be shed." Has it been visited on the transgressors in the Christian Republic?

On the contrary, so far from obeying the law, "Thou shalt not kill," the Republic has annulled Jehovah's law, making it legal to kill.

This civilization of the Republic is not up to Christian civilization, if the Decalogue be the standard; it is *BELOW* the standard and *against* this standard.

Let us look at other civilizations of the earth, with a view to a comparison of the civilization of a Christian Republic with other civilizations.

Ex. 1.

Cain killed his brother, yet he had such a high idea of the civilization of his day, that he expected every man who met him would kill him, in obedience to the law, "Whoso sheddeth man's blood, by man shall his blood be shed." This was the civilization in the days of Cain, say 6,000 years in our past.



Ex. 2.

The Israelitish civilization might be considered as formed on the basis of the Decalogue, beginning with Moses, down to Jesus; a period of 1,500 years.

They had a great reluctance to destroy life, even to destroy the wicked Canaanites, whom Jehovah told them to destroy, for they had filled their cup of iniquity. Their wars were mostly against them, and even then in self-defence.

When ten tribes seceded, they were not allowed, by war, to be restored.

When the two tribes were carried into Europe, they took no part in the wars, as in the various Crusades of the Roman Church; as in the wars between the Romanists and Protestants; as in the Revolutions of Europe, which were wars of Gentiles against Despotism. This civilization, in its regard for life, is a far higher civilization than that in the Christian Republic; and it is found in every period of their history for 3,300 years from Moses, under circumstances that tried them in the highest degrees of suffering, particularly in Europe, under Roman and Protestant rule.

The Brahmin civilization: This is a civilization that begun before Moses, hence it was more than 1,500 years before the man Jesus. Their regard for life extended even to animals.

The Buddhist civilization showed the same regard for life as the Brahmin. This civilization is seen in China and Japan. The Chinese in this country, though attacked by Christian people, their lives in danger and their dwellings burned, have never made any resistance. They have illustrated and adorned the teachings of the man Jesus, who taught in his day to resist not evil.

Whatever tendencies we see in the Chinese and Japanese to learn war, has been forced upon them, to resist the wrongs of Christian nations. Christian Governments, wherever they have gone abroad, as, for example, to India, China and Japan, have led them to learn war, which lowers their civilization. The highest civilization

of Jehovah's standard is where men learn war no more ; where they beat their swords into ploughshares, their spears into pruning-hooks, and devote themselves to the subduing the soil.

The Quaker civilization illustrates, in regard to life, a high civilization.

They illustrated it in their history with the Indians in Pennsylvania.

They illustrate it in private life by not resisting evil, as Jesus taught.

They illustrate it by not engaging in the manufacture of weapons of war, which itself indicates a low civilization.

The most carnivorous animals, as the hawk and eagle among birds, the lion among mammals, the shark among fish, do not kill their own kinds, as Christian nations do. They kill only other kinds, and kill only such as hunger demands.

We have heard of a gorilla whose mate was killed by a Christian sailor, with a handspike. He took the handspike from him, broke it into pieces, but did not attempt to kill him, as he might have done, or as a Christian would have done.

The bees allow secession from their hives. In a few years many hives of bees may be formed on this principle of allowing swarms to leave the parent hive. Though the hives containing these separate swarms are within a few inches of each other, they will live in the utmost harmony, never trespassing on each other's limits.

Shall the civilization of the other animals shame Christian civilization?

THE PRIEST CIVILIZATION.

The priests have always been the leaders of iniquity. They have always occupied places in armies and navies, whose business is to shed blood. They, as Christians, believing the Decalogue as a rule of action, have not raised their voice to the nations, saying, "Thou shalt not kill." They have not raised their voice against nations

who have nullified Jehovah's law by granting commissions to kill.

Christian nations, instead of promoting universal brotherhood, are causing nation to rise against nation, and to learn war. We see this illustrated in China and Japan, who are learning war, to resist Christian nations. In other words, nations are arming against nations by the injustice of Christian nations.

Look at the great despotisms of Europe, who are multiplying schools of war, manufacturing the most destructive weapons of war, gathering vast armies. They have two objects, namely, the despotisms are rising up against the rights of their own people, and against other despotisms. These are Christian nations, yet they have all the characteristics of the very lowest civilization.

We have in the Christian Alliance, which met in New York a few years ago, the rising up of Protestants against Romanists. They are both Christian, and both to be shunned. We want peace and good-will among men, not war, whether Protestants or Romanists.

We have the Protestants warring against Romanists for taking the Bible from the Public Schools. The truth is, the Protestant may have given the book the Protestant translation, but they have already taken it away, not only from the Public Schools, but from the entire people, by mistranslations, by misinterpretations, by additions and subtractions, and otherwise.

We have secret societies, under Christianity in its Protestant form, in which the natives are moving against the foreign population. This is making nations rise against nations.

A Republic, therefore, fashioned after Christianity, stirs up nations against nations, makes nations learn war, makes them multiply the implements of destruction. It is an exceedingly low civilization. The highest civilization which Jehovah has, is when men learn war no more, when men beat their swords into ploughshares and their spears into pruning-hooks.

There never was more activity in the Republic in travelling towards that low civilization, in its multiplying

the schools of war, in its multiplying its workshops to make terrible instruments of war, so that its declining civilization is strongly marked. It is travelling not towards the high civilization, which abolishes schools of war, which closes up the workshops of war, but away from that high civilization.

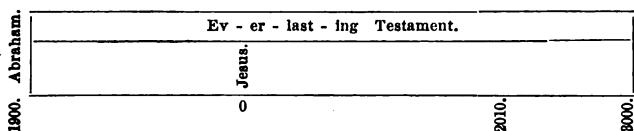
Such a Republic, therefore, which is at war with Jehovah's policy, which is not to kill, except when the penalty of killing is executed; and which is war with Jehovah's high civilization, must be in the category of the nations whom He will overturn, and overturn until He, whose right to rule, shall rule.

How much better it would be, seeing the doom of Republicanism on any basis, whether Puritan or Jeffersonian, for both parties to unite in establishing the government on Jehovah's basis.

THE TWO TESTAMENTS OF JEHOVAH.

The Everlasting Testament is found in the Bible itself, in the book of Genesis, from Gen. xii. to xxii.

It was made to Abraham 1900 B. C.; and it was an Everlasting Testament (Gen. xvii. 7, 19). We stretch out the Ev. Testament in the following diagram, not only to Jesus, who was 1900 years after Abraham, but we extend it to the year, say, 3000 A. D., when the Testament was closed up. See the diagram.



We thus see the Ev. Testament, which begun with Abraham, 1900 B. C., was not finally executed until 3000 A. D., though it was in the progress of execution during all that long interval. The man Abraham, who was a prophet, Moses and all the other prophets, and Jesus and his apostles had each some part in the execution of this Ev. Testament in the past, and are in the future, say

from 2010 to 3000, to have, with others, a still more important part in the execution of this Ev. Testament.

This Ev. Testament is one of the two Testaments which we have discovered.

This Ev. Testament became, say about the time of Jesus, the New Testament. Thus 1900 B. C. it was called an Ev. Testament, and it is still the Ev. Testament, but it became also in the days of Jesus the New Testament also. The reason of this new name will appear in the future.

This same Ev. Testament was called also the SECOND Testament about the time of Jesus. The reason of this new name will also appear in the future.

This Ev. Testament was called the Better Testament in the days of Jesus. The reason of this will appear also in the future.

This Testament had the righteousness of faith in it. Paul speaks of it, "*before faith came*," and "*after that faith is come*" (Gal. iii.). It was also called the Testament of Promise, for it had promises in it.

The New Testament of Jehovah, therefore, is in Gen. xii. to xxii.

The New Testament of the Bibles of the Greek, Roman, and Protestant Churches contain the books of Matthew, Mark, Luke, John, the Acts of the Apostles, fourteen letters of Paul, among which are his letters to the Romans, Corinthians, Hebrews, &c., the letters of Peter, James, and John, and the book of Revelation.

The New Testament of Jehovah is in Gen. xii. to xxii., and 1900 B. C.

The New Testament of the Bibles was made by the Council of Nice, about 325 A. D.

The New Testament of Jehovah was 1900 B. C. The New Testament of the Bibles was 325 after the birth of Jesus.

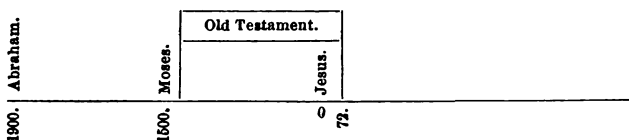
The New Testament of Jehovah has about twelve chapters of Genesis in it, say from Gen. xii. to xxii. The New Testament of the Bibles contain about twenty-seven books and letters.

The New Testament of Jehovah is in Moses (Gen. xii.

to xxii.), which is inspired. The books of the New Testament of the Council of Nice may be inspired, but the collection into one volume was not inspired; nor was the title, New Testament, which the Council of Nice gave to the collection they made, an inspired title.

THE TESTAMENT; THE OLD TESTAMENT, &c.

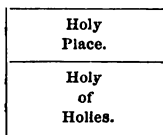
The Testament made at Sinai, 1500 B. C., under Moses, begun 1500 B. C.; and it ended, say A. D. 33 or 72, when Jerusalem was destroyed by the Romans, or A. D. 33, when Jesus died. We give the following diagram, illustrating its chronological beginning and end.



It was at first simply a Testament, and it did not take the name OLD TESTAMENT until the days of Jesus, when it passed away and became an old or valueless Testament.

This Testament, which was first spoken from Mt. Sinai, was afterwards written on two tables of stone, contained the Ten Commandments or Decalogue. It is recorded in Ex. xx. and Deut. v.

It had additions made to it, as an Ark, that held among other things, the two tables of stone with the Ten Commandments in it, or Testament in it; it had also a tabernacle, in one room of which, called the MOST HOLY PLACE or HOLY OF HOLIES, was the Ark. (The following diagram illustrates the ground floor of the tabernacle):—



It had also an altar in front of the tabernacle represented by a line or dash thus, —, which was the place where the sacrifices to make atonement for the sins of the Israelites were made.

For example, a lamb was sacrificed, morning and evening, for six days; and two on Sabbath morning and two Sabbath evening, throughout the year; and they were a national sacrifice. There were many other national sacrifices; and some made for individuals. It had also the Levitical priests to make the sacrifices.

The Israelites went to Jerusalem when Jerusalem was appointed as the place of gathering, three times in the year, one of which times was called the Passover. This was the beginning of the year to the Israelites.

The additions of this Testament are recorded through a part of Exodus, Leviticus, Numbers, and Deuteronomy. We cannot present them all here.

This Testament for 1500 years was simply a Testament. About the time of Jesus, when it passed away, it became the Old Testament. Our diagram represents it Old Testament from the time of Moses to Jesus, but this is not strictly correct.

It was also called the FIRST Testament, as it was the first Testament under which they received the promise.

It was called the Testament of Promise, for it had promises in it. (See Ex. xix. 5, 6.)

"Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.

"And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel."

The curse was the loss of these promises (Deut.).

The Ev. Testament was called the Better Testament, for the promises in it were better than those in the Testament of Ex. xx. It was also called THE LAW, LAW OF MOSES.

It had in it a righteousness of obedience to the Testament (Deut. vi. 26). The Ev. Testament had a righteousness of faith.

This Testament was made about 1500 B. C. The Ev.

Testament was made 1900 B. C. Hence, to speak accurately, the Old Testament of Jehovah was 430 years after the New Testament of Jehovah.

Comparison of the *Old* Testament of Jehovah with the OLD Testament of the Bibles.

The Old Testament of Jehovah embraced Ex. xx. and its additions, which have been explained.

The Old Testament of the Bibles of the Greek, Roman, and Protestant Bibles embraced the five books of Moses, called sometimes the Pentateuch, as Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the other prophets as Samuel, David in his Psalms, Isaiah, Jeremiah, Ezekiel, Daniel, Micah to Malachi.

The words Old Testament, according to Paul, means a Testament "*done away*," "*abolished*." He applied the words Old Testament to the Ten Commandments written on tables of stone (2 Cor. iii.). The Bibles apply the words Old Testament to everything from Genesis to Malachi. Paul, therefore, abolishes the Testament of Ex. xx., which contains the Ten Commandments; and the Bibles abolish everything from Genesis to Malachi.

The Bibles abolish the books which Jesus calls the Scriptures, which Jesus instructed the people to search; and which Paul says, "make wise unto salvation." The Christian Church has, in this way, among others, abolished the Scriptures of Jesus and Paul.

The books and letters from Matthew to Revelation were not written until after the death of Jesus, and Revelation was not written for more than sixty years after his death. Hence, he never saw them. They were not collected until 325 A. D., about 300 years after his death. Hence, he never saw the New Testament of the Bibles.

We will give some of the proofs from Moses, which show the Ten Commandments to be a Testament.

The translators misrepresent the truth by using the word Covenant instead of Testament. They even use the words Covenant and Testament as synonyms, which every legal man knows is an error. We shall use the word Testament in quoting.

"The Lord our God (*the-os*) made a Covenant with us in Horeb." (Deut. v. 2.)

"When I was in the Mount to receive the tables of stone, even the tables of the Testament." (Deut. ix. 9.)

"At the end of forty days, Jehovah gave me the two tables of stone, even the tables of the Testament." (Deut. ix. 11, also Deut. ix. 15.)

"He declared unto you his Testament, which he commanded you to perform, even Ten Commandments; and he wrote them upon two tables of stone." (Deut. iv. 13.)

The Ark was called the Ark of the Testament.

It was a Testament made with Israelites only. The Lord hath not made this Testament with our fathers, namely, those Israelites from Abraham to Moses who lived in that period of 430 years, but with us who are all of us here alive this day. They were then at Horeb or Sinai. (Deut. v. 2, 3.) There were no Gentiles there.

Again Ex. xx., which contains the Testament, says: "*The-os* (God) spake all these words (from Mt. Sinai), saying, I am the Lord thy God (*Kuri-os the-os*), which brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"Remember the sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates: for *in* six days the Lord made heaven and earth, the sea, and

all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath-day and hallowed it.

"Honor thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery."

MARRIAGE.

Comment on this command—The having more than one woman or wife was not a sin under this Testament; and it was not a sin under the Ev. Testament. The law of more than one woman being allowable, under either of these Testaments, has never been repealed. The original institution of one woman embodies, no doubt, Jehovah's wisdom in marriage; and no doubt under the highest civilization it will be restored. Man is not free, not to have a woman. He must have one, as a necessity, as we shall hereafter see, to carry out Jehovah's system of labor. Bear in mind, however, under monogomy or polygamy, the woman is not to eat in the sweat of the man's face, but to eat in the sweat of her own face. Marriage must be self-supporting on either basis.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

These were Israelites addressed, not Gentiles. The Gentiles, therefore, were never under that Testament at any time, say from the time it was made under Moses, 1500 B. C., to A. D. 33 or 72, when it was abolished.

Gentiles could not be under it after it was abolished. Not even Israelites could be under it after it was abolished. There was no sin under it after it was abolished, on the principle, where no law is there is no transgression.

The Christian Church has, however, built itself on this abolished Testament. They have brought Gentiles under

this Testament, who were never under it while it was in existence from Moses to Jesus; still less were the Gentiles under it after it was abolished. Paul says it was abolished in his day; that is about A. D. 60, or 1,800 years ago.

The Christian Church make Gentiles sinners by this Testament, when the Testament is abolished and there is no sin even to Israelites after it was abolished; and there never was any sin to Gentiles, who were never under it.

The Christian Church has, however, *made* a Jesus Christ to suit the situation; they have put Gentiles, by making them sinners, under this abolished Testament.

Christianity says, he bore their sins when they had none to bear under this abolished Testament. This Jesus Christ, therefore, is of no use to anybody. The Israelites have had no sins for him to bear when the Testament was abolished. They have no use for him. The Gentiles never had any sin under this abolished Testament for him to bear: hence, they have no use for him. They do not need his righteousness of obedience to this Testament, a righteousness which the Christian Church says he has, for no obedience is required of Israelites under an abolished Testament: hence they have no need of his obedience to be counted as their obedience. The Gentiles were never under it: hence no obedience to it could be required of them even when the Testament was in existence, say from Moses to Jesus, and certainly no obedience is required of Gentiles to an abolished Testament: hence Gentiles have no need of his obedience or righteousness to be counted as their obedience or righteousness: hence they can have no faith in him.

The Jesus Christ, therefore, of the Christian Church, in connection with the abolished Testament, is, to say the very least of him, the most useless myth or fable the earth ever saw. He has contrived however, to draw all men who are Christians to him, who is but a myth, to say the least of him, and to draw all men away from the man Jesus, the Lord Christ. This MYTH-I-CAL Jesus Christ has supplanted the man Jesus, the Lord Christ. This

mythical Jesus has put to death the man Jesus, the Lord Christ, in all countries where the Greek, Roman, and Protestant Churches exist. This mythical Jesus Christ of Christianity is ANTI-CHRIST, surely, for Anti-Christ was foretold, and what one could do so much against the man Jesus, the Lord Christ, as this Jesus Christ of Christianity? Alas! Alas! Christianity has led all its followers after Anti-Christ, and Christian lands are Anti-Christ lands.

TWO STANDARDS.

We have arraigned and tested Christianity by its standard, the Decalogue. We did not hint even, that it was an abolished Testament. We tried Christianity by it, showing they had no Supreme Being which that standard taught; and they had no Jesus Christ which that standard taught.

We next showed they had no civilization on the basis "THOU SHALT NOT KILL." We showed its comparative civilization with other times, past and present; with other people, Jew and Gentile; with other systems of religion, as the Brahmin and Buddhist; and we even compared their civilization with other animals' civilization. Everywhere Christian civilization suffered by the comparison. We even showed its civilization is fast on the decline to the lowest place.

We then showed the Decalogue was no standard at this day. It is an abolished Testament; and the whole fabric Christianity has built on an abolished Testament falls; it falls like Lucifer, never to rise again. Its standard of sin, the Decalogue, is no standard. Its Jesus Christ can have no place which Christianity has assigned him in an abolished Testament. There is no imaginable use that can be made of him on the basis of an abolished Testament. He is a myth, a fable, the supplanter of the man Jesus, the Lord Christ. The fables of ancient Greece and Rome remain, but they remain not as truths that a past age respected. So the myths of Christianity may remain, but they will not remain as honored truths. They are destined to pass away.

The Jesus Christ of Christianity was elected at the Council of Nice, A. D. 325, as candidates are nominated and elected at Conventions under the Republic.

There were but two nominations before the Council, namely, —

The ATH-A-NA-SIAN and the A-RI-AN nominations.

The Athanasian Jesus Christ was God and man, a kind of hybrid, like the fabled hybrids of Jupiter in the old mythologies of Greek and Rome.

The Arian Jesus Christ was a created being, but he was the first-born of all creation, created before Adam. By him, Arian said, his Jesus Christ, the worlds were created. Constantine the Great, the man who shed so much blood to make his way to imperial power, was Chairman of that Council.

The man Jesus, the Lord Christ, was not nominated.

There is no doubt at that age of Christianity, early as it was, 325 A. D., all knowledge of the man Jesus, the Lord Christ, was lost by Gentile Christianity.

Jehovah, in the beginning, 6,000 years ago, made a law that every thing, fish, bird, mammal, should bring forth THEIR OWN KIND. MARY, ACCORDING TO THAT LAW, BROUGHT FORTH HER OWN KIND, NAMELY, A MAN CHILD.

The Council elected the Ath-a-na-sian Jesus Christ. This is the way in which that Jesus Christ was MADE, MADE by men, MADE by MEN of a low civilization, as we may infer from Constantine's character, who was a man of blood, yet he had so high a place as Chairman in the Council that elected this Jesus Christ.

Let us go back to Moses and the prophets, to Jesus and his apostles, to find the true Jesus, the Lord Christ, and reject this hybrid Jesus Christ of this ignorant Council.

Let us reject the God of that Council who would come down to the earth and become a father by the woman Mary. This is the way Jupiter, the god of the Greeks and Romans, behaved. Let us look for a new Supreme One, who calls himself Jehovah, THE-OS and *Ku-ri-os*, whose law was unalterable, namely, that every thing should bring forth its own kind, and that Mary, accord-

ing to that law, brought forth her own kind. The Holy Ghost, which is the *Pneu-ma* or power of Jehovah, could easily quicken the seed in Mary's womb. Every seed in a woman's womb is an undeveloped man, as every seed of a plant is an undeveloped plant of some species, genus, order, and class. The author has often made plants germinate by his own limited power, as by holding the seed in his mouth where there are heat and moisture, and has then planted them in the soil, where the germination commenced in his mouth, has gone on completing the development. These are illustrations of what went on in Mary's womb. The seed in which was the undeveloped man was made to germinate by the Holy Ghost or Power of Jehovah; and the work of development thus commenced went on through the period of gestation, natural to every woman who becomes a mother. When the author started the germination of seeds in his mouth by his power, he did not communicate to those seed his own man-nature, so that the plants would, when perfected, become part man and part plant. No more did the power that caused the seed in Mary to germinate, impart anything of a divine nature.

THE OLD TESTAMENT KOSMOS OF EXOD. XX.

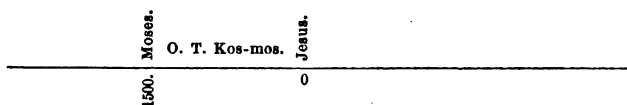
The translators of King James' Bible translate *Kosmos*, *World*, meaning *Universe*.

Ex.

He is "the lamb of God that taketh away the sin of the world." According to the teachings of this translation, Jesus took away the sins of all the Israelites that ever lived, from Abraham to the present; and he took away the sins of all the Gentiles from creation to the present; and some say, who take the sense of the world to be the universe, that he took away the sins of everybody in the planetary system to which the earth belongs, and of all the other planetary systems, if there is any sin in these places.

If the word Kosmos, translated world, has that meaning, Christianity would be right in teaching it.

The word Kosmos, in this case, is restricted to the Testament which we call Old Testament of Ex. xx., which contains the Decalogue. It began under Moses, 1500 B. C., and it ended, say at the death of Jesus, say A. D. 33, or at the destruction of Jerusalem by the Romans, A. D. 72. We will call this, the O. T. Kosmos, meaning the Old Testament Kosmos. It may be found chronologically between these lines.



Paul calls Jesus, "the lamb slain from the foundation," *not of the world, as the translation says*, but from the foundation of the O. T. Kosmos; that is, he was the lamb slain, in a sense, from the time of Moses, 1500 B. C., when this O. T. Kosmos was founded.

Again, Paul says, he is the lamb slain at the end, *not the end of the world or universe*, but at the end of the O. T. Kosmos, which was about thirty-nine years before Jerusalem and temple were destroyed, and the two tribes were carried away from the land. We thus show the foundation and end of the O. T. Kosmos; the first 1500 B. C., and the end, say A. D. 72, the time between the two will be a little over 1500 years. We need not stop to prove that our translation of Kosmos is correct, and that the translators' translation is false. We need not stop to show the great lines of truth this correction will open, and the monstrous errors it will expose in Christianity.

The Israelites *only* were under this Kosmos. It was for them, the lamb that was slain morning and evening, took away *their* sins. The Gentiles were never under this Testament, as has already been shown; hence *they* had no sins for this lamb to take away. When this O. T. Kosmos was abolished, there was no sin of Israelites to take away.

Now, Jesus, was this lamb slain to take away the sins of Israelites; hence he is called "the lamb that taketh away the sin," *not of the world, as the translators say*, but he was the lamb that taketh away the sins of the O. T. Kosmos, or the Israelites under it.

Thus, we see, incidentally, the word, world, is an impure word, which has led Christianity into a vast amount of error, in regard to Jesus dying for the whole world. The pure word, O. T. Kosmos, leads the people into a vast amount of truth, in regard to the death of the man Jesus.

Take this passage in John: "He is the propitiation for our sins," namely, the sins of the apostles as Israelites who had sin under the O. T. Kosmos of Ex. xx., and not for us only, but for the sins, not of the whole world, as the translators say, but for the sins of all the Israelites of the whole O. T. Kosmos of Ex. xx.

We see, therefore, the Gentiles have nothing to do with the death of the man Jesus in the passage "he is the lamb of the-os (God), that taketh away the sin of the O. T. Kosmos."

THE CURSE OF THE LAW OR OF THE O. T. KOSMOS.

We must understand the promises before we can understand the curse. The curse is expressed in substance thus: "Cursed is every one that continueth not in all things, written in the book of the law to do them." (Deut. xxvii. 26.)

The righteousness of this law, or O. T. Kosmos, was obedience to Ex. xx. (Deut. vi. 26); and disobedience incurred the curse (Deut. xxvii. 26). The question recurs, **WHAT IS THE CURSE?** The promises to the Israelites, under the Testament of Ex. xx., were these: "Now, therefore, if ye will obey my voice (as it was in Ex. xx. and its additions) and keep my Testament (in Ex. xx) ye shall be a peculiar treasure unto me, above all people, (Gentiles); for all the earth is mine. And ye shall be unto me a kingdom of priests and an ag-i-os (holy) nation." (Ex. xix. 5, 6.)

The land in this promise defined in the Ev. Testament of Gen. xii. to xxii. is between the Euphrates and Nile. (Gen. xv. 18.)

The Israelites promised to obey Jehovah's Testament, as recorded in Ex. xx. and its additions. If they obeyed they had the righteousness of his Testament, and if they disobeyed they incurred the curse.

The curse was to be deprived of these promises in Ex. xix. 5, 6, and be driven into Gentile lands. This curse could never extend farther than to the end of their life, no longer. It included in it no more suffering during life, if the curse lasted through life, than the loss of these promises. The Israelites had this curse in several periods of their history.

1. When the ten tribes were carried away into the East, say 721 B. C., and have not yet been restored to it. These are known as the ten lost tribes. To the tribes the curse has extended over 2,500 years; but to individuals of those tribes, the curse ended with life.

2. The two tribes, Judah and Benjamin, were carried into Babylon about 600 B. C.; and remained there 70 years, when they returned to their land. In this case the curse extended only to two tribes, and only for 70 years. It did not include more suffering than the loss of these promises. It ended with the death in every individual. It did not extend through the life-time of some of those who were carried to Babylon: for some of those who went to Babylon returned from Babylon; and constituted the old men who wept at the laying of the new foundations of the new temple.

3. The two tribes, Judah and Benjamin, who were carried into Europe by the Romans, and who constitute the Israelites we see in Europe and America, they are under the curse, which consists in the loss of the promises, and no more; and the suffering cannot extend beyond life.

There is no such curse as Gentile Christianity has invented, namely, a punishment after death, and a punishment in a place which they call Hell; a place which they have invented, for it is nowhere in the Scriptures.

We proceed. The curse was avoided by sacrifices, as for example, by the lamb already spoken of, which was slain every day. This was the lamb that took away the sin or the curse. Jesus became this lamb, and took away the curse of the Israelites; for Israelites only were exposed to it, for they only were under it. As Paul expresses it, "He is made a curse for us, namely, us Israelites who are under the law." (Gal. iii.) When this Testament was abolished, say A. D. 33 or 72, there was no more curse for Israelites under it, for where there is no law there is no transgression.

The Gentiles were never under this Testament, as we have already seen; hence they never had the curse of Israelites.

THE CONFIRMATION OF THE TWO TESTAMENTS, BY THE BLOOD OF THE MAN, JESUS.

Every testament of man needs to be confirmed or established by the death of the testator. Until the testator is dead, the heirs under it cannot receive the promises of it. This principle applies also to Jehovah's two Testaments, namely: the Ev. Testament in Gen. xii. to xxii., and to the Old Testament Kosmos. Paul says: "A testament is of no force until the testator is dead." (Heb. ix.)

As Jehovah is immortal, and cannot die, he may have a substitute to die for him. The man, Jesus, is this substitute, for Jehovah himself.

Let us now take up these two Testaments separately, that we may understand Jesus's death in connection with them.

We take up, first, the Ev. Testament of Gen. xii. to xxii., which is the Testament where Faith is the righteousness of it.

Jesus dies in the place of Jehovah under the Ev. Testament to confirm or establish this Ev. Testament, that the heirs under it, who are heirs by faith, may receive the promises of it.

There was no need for Jesus to die for the heirs under

the Ev. Testament, of which heirs the man Jesus was one; for they were righteous by Jehovah's standard, namely, faith.

On the third day after his death, he had an an-as-ta-sis from the dead, for he received one of the promises, namely, eternal life; for his mortal put on immortality. He thus became the first fruits of them that slept.

We take up next the Old Testament Kosmos of Ex. xx. We have the death of the man, Jesus, in this Testament in two respects, namely:

1. As a substitute for the testator to establish the Testament that the heirs might receive the promises of Ex. xix. 5, 6.

2. As a lamb to take away the sins of the Israelites under it.

1. This Testament needed to be established by the death of the testator or by his substitute, the man Jesus. The heirs, under this Old Testament, received the promises under it 1500 years before Jesus was born. In some sense, Jesus must die before the Israelites could receive the promises under it; and they did receive the promises under it 1500 years before he was born; and they enjoyed the promises under it during 1500 years from Moses to Jesus.

There were sacrifices made before the Israelites entered the land; and blood was sprinkled upon the book containing the Testament, to confirm or establish the Testament.

The blood of Jesus is referred to in this confirmation.

The necessity of Jesus's death to confirm the Testament before the Israelites could enjoy the promises, as a substitute for the testator. In some sense, Paul speaks of Jesus as the lamb slain from the foundation of the O. T. Kosmos, say 1500 B. C., *not from the foundation of the world*, as the translators have it.

2. The Israelites were transgressors under this Testament, and needed an atonement to take away *their* sin. This atonement was made in part by sacrifices, of which the lamb slain every day is an illustration. Jesus was this lamb. He was the lamb that took away the sin of the O. T. Kosmos or the Israelites under it.

Thus we have the death of the man Jesus in both Testaments, in the place of the Testator, to give that force to the Testaments which the death of the Testator gives. This is a necessity.

We have, under the testament of Ex. xx., the death of Jesus, first, as a substitute for the Testator; second, as a substitute for the Israelites who were transgressors under it.

All the prophets speak of this death of Jesus, and it must be understood in connection with those two Testaments as explained on the pages preceding, namely, 39 to 45.

DANIEL.

Dan. ix. says: "He shall be cut off, but not for himself." Jesus was just or righteous by both Testaments; by the righteousness of faith, and the righteousness of obedience. He was, therefore, not cut off for his own sins. He was cut off in connection with these two Testaments, as explained on pages 39 to 45.

ISAIAH.

Isaiah says (liii.): "for the transgression of my people, namely, the Israelites, was he stricken, and for the Israelites under Ex. xx.," as explained on pages 39 to 45.

JESUS.

Jesus's words about the blood must be understood in connection with the Testaments, as already explained on pages 39 to 45. Jesus speaks of the blood of the New Testament, which is another name for the Ev. Testament of Gen. xii. to xxii.

PAUL.

Paul also speaks of blood, which must be understood in connection with the two Testaments, as explained on pages 39 to 45.

Ex. 1. He speaks of the blood of the New Testament (1 Cor. xi. 25). He speaks of it also as the blood of the

Ev. Testament (Heb. xiii.). New Testament and Ev. Testament, therefore, are different names for the same Testament in Gen. xii. to xxii.

Ex. 2. "Christ hath redeemed us (Israelites) from the curse of the law (Ex. xx.) being made a curse for us" (Israelites). (Gal. iii.).

Ex. 3. The-os (God) sent forth his son, made of a woman, made under the law, (Ex. xx.) to do for Israelites two things, namely :

FIRST, to redeem them, namely, the Israelites, who who were under the law of Ex. xx.

SECOND, That we (Israelites) might receive the adoption of sons under the Ev. or New Testament of Gen. xii. to xxii. Here, they became sons by faith (Gal. iv. 4, 5). We supply words to guide the reader as to the sense, which must be in accordance with the two Testaments.

Ex. 4. Paul speaks of the necessity of the death of the Testator to establish the Testament, says of Jesus, (Heb. ix. 15) : He is the Mediator of the New Testament of Gen. xii. to xxii. that by means of death for the redemption of the transgressors (Israelites) under the FIRST Testament, which is Ex. xx., they who are called might receive the promise of eternal inheritance in the Ev. Testament of Gen. xii. to xxii.

Remark. The first Testament under which the Israelites lived was Ex. xx., and its promises related only to the life that now is. The Ev. Testament promises related to both lives, to the life that now is and that which is to come.

Ex. 5. "Now I say Jesus Christ was a minister of the circumcision for the truth of the-os (God) to CONFIRM THE PROMISES MADE TO THE FATHERS."

Remark. The fathers were the two classes, viz., the Israelites from Abraham to Moses, a period of 430 years, who knew only the promises made to Abraham in the Ev. Testament of Gen. xii. to xxii. ; and the fathers were those also, with whom the Testament in Ex. xx., made under Moses, at Sinai, 1500 B. C. This Testament had its promises also. Now, Jesus confirmed or established

the two Testaments which contain the promises made to two classes of fathers, all Israelites.

WITNESSES OF THE TWO TESTAMENTS.

We did propose to take up Moses as our first witness. This is the natural and historical order. This is the order which Jehovah adopted. But Christianity has inverted everything, putting Paul before Moses. We must, therefore, take Paul's statement first, to make Gentiles listen to Moses. In other words, Paul must recommend Moses, when Moses should recommend Paul.

PAUL, AS A WITNESS, in deciding which are the Two TESTAMENTS of JEHOVAH: whether those we name are they, as the one in Gen. xii. to xxii. made to Abraham and his seed 1900 B. C., called,

1. Ev. Testament,
2. New Testament,
3. Second Testament,
4. Better Testament,
5. The Testament with the righteousness of faith in it,

6. Testament with promises in it, &c., &c., and the other in Ex. xx. and its additions, made at Mt. Sinai, under Moses, 1500 B. C., which is called by various names, among which are,

1. The Testament,
2. Old Testament,
3. First Testament,
4. Testament with promises,
5. Testament with righteousness of obedience,
7. The law, law of Moses ;

OR WHETHER THOSE OF THE BIBLE ARE THEY, namely, the Old Testament from Genesis to Malachi, and the New from Matthew to Revelation.

We propose to examine as witnesses on this question,

1. Moses,
2. Daniel,
3. Jeremiah, &c., among the old prophets ; and Jesus, Paul and Peter, &c., among the later prophets. We hope

our Israelitish friends will listen to the testimony of Paul. They will be surprised to find Paul followed Moses in all his teaching, saying, on one occasion, he taught none other things than Moses and the prophets did write. They will, therefore, find Paul witnesses in favor of the two Testaments, which Moses records, viz.:

1. The EV. TESTAMENT of Gen. xii. to xxii., which afterwards became the NEW TESTAMENT.

2. The TESTAMENT in Ex. xx. and its additions, which afterwards became the OLD TESTAMENT.

We expect our Gentile friends to listen to Paul's testimony on these two Testaments, as Paul was the apostle to the Gentiles. We are glad, through Paul, to make the Gentiles acquainted with these Testaments, as in so doing they will be made acquainted with the *great* prophet, Moses, who records these Testaments. As Moses now stands among Gentiles, he is in their Old Testament, which means, according to Paul, that all is done away which the words Old Testament cover; and Moses's five books, Genesis, Exodus, Leviticus, Numbers and Deuteronomy; are also abolished, done away.

Paul lived after the death of Jesus, say about A. D. 30 to 60; and more than 1500 years after Moses, and 1900 after Abraham.

We give first, as a preliminary to giving Paul's testimony, a short history of some of the names of the two Testaments.

The Ev. Testament. While the Testament in Ex. xx. should pass away, become old, vanish away, this one should *remain*, as Paul says in our translation, 2 Cor. iii. 2; that is, it should be Everlasting. It stretches from Abraham, 1900 B. C., to Jesus; thence to A. D. 3000. No one could add to it, take from it, or in any wise to change it, for it was an Everlasting Testament, neither Moses nor the other older prophets, nor Jesus, nor his apostles. Jesus did not come to make a Will or Testament. He says, I come not to do my *own* will, but the WILL of Him that sent Him; and the Will of Him that sent Him was recorded in the two Testament, one of which, namely, the one in Gen. xii. to xxii., was his Ever-

lasting Will or Testament. We must, therefore, not look for Jesus to make a Will or Testament of his own, for He says, I did not come to do my Will. We must, therefore, look for Him to do the will of Him that sent Him, namely, to execute the Testament in Gen. xii. to xxii., as a WILL, that is, as an Everlasting Will; and to abolish the Will in Ex. xx., for it is not an Everlasting Will.

Paul speaks of the blood of the Everlasting Testament (Heb. xiii.) We know this blood refers to the Testament in Gen. xii. to xxii.

FIRST AND SECOND TESTAMENTS.

The Israelites lived under Ex. xx., the Testament made under Moses, at Mt. Sinai, 1500 B. C. Under this Testament, they enjoyed the promises of Ex. xix. 5, 6, namely: "If ye will obey my voice and keep my testament (Ex. xx.) then ye shall be a peculiar treasure unto me above all Gentiles; for all the earth is mine. And ye shall be a kingdom of priests, and an ag-i-os (holy) nation." The land in this promise lay between the Euphrates and Nile. (Gen. xv. 17.) Now the Israelites were invited to hold these very promises of Ex. xix. 5, 6,—invited, say about the time of Jesus, to hold these promises during natural life, *NOT under the Testament at Sinai, which was the FIRST Testament under which they had held them*, but to hold them under the **EV. TESTAMENT** of Gen. xii. to xxii., which would then become the **SECOND Testament** under which they held these promises. They did not, as a nation, accept the invitation. This, then, is the way the **EV. Testament** became the **Second Testament**. We see, also, how the Testament in Ex. xx., which in time was 430 years after the **EV. Testament**, became the **First Testament**; and how the **EV. Testament**, which was 430 years before the Testament in Ex. xx., became the **SECOND Testament**. We see, too, how the Testament in Ex. xx., which in time was the **LAST Testament**, became the **FIRST Testament**; and we see how the **EV. Testament**, which, in time, was **FIRST**, became the **LAST Testament**.

Paul speaks of the **FIRST Testament** in Heb. ix. 1; and we may now know what that Testament is which he calls

first Testament. A first Testament implies a second Testament, which was in Paul's mind. We may now know what that second Testament of Paul was.

NEW AND OLD TESTAMENT.

The Israelites held the promises of Ex. xix. 5, 6, which promises we repeated on this page, under the Testament of Ex. xx., made under Moses, at Mt. Sinai, 1500 B. C.; and they held them under this title or Testament to A. D. 33 or 72, when this title to the promises in Ex. xix. 5, 6, was abolished; that is, this title became an old title or Old Testament, a title which had expired by limitation. Now the Israelites were invited to come under the Ev. Testament, as a new title or New Testament, under which they might enjoy, during natural life, the promises of Ex. xix. 5, 6. If the nation had accepted the invitation, they would have remained in their own land to this day, enjoying the promises of Ex. xix. 5, 6; yes, enjoying them, *not under Ex. xx., which was then an old title*, but enjoying them under the Ev. Testament of Gen. xii. to xxii., which would have been to them a new title or a New Testament.

We may now know, when Paul speaks of New or Old Testament, to what Testaments he refers. He compares the New and Old Testaments in 2 Cor. iii. We may now know what Testaments are there compared. We may now understand Paul, how the New Testament made the first Testament old. (Heb. viii. 13.)

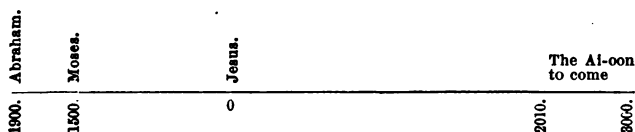
THE LAW FEATURE OF THE TESTAMENT.

The Testament of Ex. xx. had many laws in it: as first, those in Ex. xx., which was the Testament itself, Thou shalt not kill, commit adultery, steal, bear false witness, and covet; and many laws in the additions to Ex. xx., which required sacrifices to be made, as the lamb every morning and evening. These were laws; hence, it was a Testament with a law feature strongly marked on it. Hence, it was called the law, the law of Moses.

There were two kinds of righteousness in these Testaments: one, the Ev. Testament, had the righteousness of

faith in it; and one, the Testament in Ex. xx., had in it the righteousness of obedience to Ex. xx.

When the Testament in Ex. xx. was abolished, Paul said, in connection with the righteousness of these two Testaments: I desire to be found in Him; *rather*, I desire to be found *in the class with Jesus*, the *Lord Christ*, not having my own righteousness, which is of the law: for that righteousness was abolished when the Testament in Ex. xx. was abolished; but I desire to have the righteousness of faith, which was in the Ev. Testament of Gen. xii. to xxii.; which faith belonged to the class of righteous by faith, from Abraham down through Moses and the prophets, down through Jesus and his Math-e-tai (disciples), whether Israelites or Gentiles. This righteousness of faith belonged to the Ev. Testament, or New Testament, which the Israelites would have found, if they had accepted it, had respect to the promises in Ex. xix. 5, 6, the life that now is, but had respect also to the GIFT OF THE LAND (Gen. xv. 18) FOREVER, in the life of AIOON TO COME. The Aioon, say between 2010 A. D. and 3000 A. D., which is yet in our future. (See the Aioon to come in the diagram below.) It is in that future AIOON, say between 2010 A. D. and 3000 A. D., commencing say at 2010 A. D., Abraham, who heirs, *not by the law*, for he lived 430 years before it, but who heirs through the Ev. Testament, which has the righteousness of faith in it (see Romans iv. 13), will receive the land between the Euphrates and Nile forever, according to the promise. He died, like David, who lived 900 years after him, in the one faith, in the one hope, viz.: Thou wilt redeem my *psu-kee* (improperly translated soul) from the power of the grave (Psalm 49); for none of Abraham's seed by faith expect to see heaven, where Jehovah is, or to enjoy anything there, for there is no promise of anything there.



Let us dwell for a moment on Paul, in Rom. iv. 13, whose testimony is under consideration. For the promise that Abraham should be the heir, NOT OF THE WORLD, AS THE TRANSLATORS SAY, but the heir of the promise in the New Testament Kos-mos in Gen. xii. to xxii., was not to ABRAHAM or HIS SEED through the law of Ex. xx., but through the righteousness of faith.

We remark, Abraham could not have heired through the law in Ex. xx., for he lived 430 years before Moses, under whom the law was made at Sinai.

Paul speaks exactly as Moses does in Deut. v. 23.

The Lord our God, says Moses, made a Testament with us in Horeb. The Lord HATH NOT MADE THIS TESTAMENT WITH OUR FATHERS (who lived in the 430 years before Moses, among whom was Abraham), but he made this Testament with us, who are *all of us* HERE alive THIS DAY. This passage excludes Abraham from heiring anything under this Testament; as Paul teaches, he does not heir through the law.

How, then, does Abraham heir? He heirs through the Ev. Testament, which has the righteousness of faith in it; which Testament was 430 years before the law. Paul says Abraham does not heir through the law, which is a negative; but he heirs through the righteousness of faith, which the reader sees is in the Ev. Testament of Gen. xii. to xxii.

Now Paul says more than this. He says, Abraham does not heir by the law; and Abraham's seed, seed by faith, who are as numerous as the stars, do not heir by the law. Neither Abraham nor his seed heir, therefore, by the law. This is negative, it is true. But it closes up the law door against Abraham and his seed by faith heiring by the law. Though negative, it is highly important teaching. This is Paul's teaching. How, then, do Abraham's seed heir? They heir as he does, namely, by the righteousness of faith, which is in the Ev. Testament of Gen. xii. to xxii. This is Paul's teaching.

Now, Paul was an apostle to the Gentiles, and he says to the Roman Church, then at Rome, Walk in the steps of that faith which Abraham had. (Rom. iv.) As we have just seen, we must go, *not to the law as Christianity*

carries men, for that is abolished, and has been abolished over 1800 years; and before it was abolished, Abraham and his seed did not heir by the law of Ex. xx. We must go to the Ev. Testament to find the righteousness of faith, which Abraham had. We must find the footprints of Abraham's faith there; and we must walk with our feet treading in his footprints.

We remark, in passing, Christianity has a righteousness of faith. It is not the righteousness of faith taught in the Ev. Testament, where we must go and study what Abraham's faith is. It is faith in some Jesus Christ whom Athanasius made, who died for sins of the people under Ex. xx., which is an abolished Testament; who died for sins of Israelites who have had no sins under it since A. D. 33, when it was abolished; who died for sins of Gentiles under Ex. xx., who were not under it from Moses to Jesus: hence the Gentiles had no sin under it during those 1500 years; and they could not have sin since A. D. 33 by that law, for it was then abolished. There is, therefore, no righteousness of faith, in this way of Christianity.

We proceed with Paul's testimony, which are Jehovah's Testaments. The reader is, no doubt, already convinced, by the preceding reasoning, that Paul's two Testaments are,

1. The Ev. Testament of Gen. xii. to xxii., which became the New Testament.

2. The Testament made at Mt. Sinai, under Moses, 1500 B. C., which afterwards became the Old Testament.

We give other examples, illustrative of Paul's Testaments.

Ex. 1.

He speaks of TESTAMENTS OF PROMISE. (Eph. ii.) Both Testaments have promises. The Ev. Testament, for example, promised Abraham and his seed forever the land between the Euphrates and Nile. (Gen. xv. 18.) He did not promise him heaven, but he promised him land, land between the Euphrates and Nile, on the continent of Asia. The Testament in Ex. xx. had the promises also, which we have several times referred to in

Ex. xix. 5, 6. If thou wilt obey my voice and keep my Testament, in Ex. xx., &c.

Ex. 2.

Paul speaks of two TESTAMENTS, ONE FROM MT. SINAI. (Gal. iv. 24.) The reader will see, first, there must be two Testaments, not less, not more, according to Paul. We find but two in the Scriptures: one the Ev. Testament of Gen. xii. to xxii., and one in Ex. xx. Paul says, One of these is from Mt. Sinai. It is, therefore, very clear, one of the two Testaments of Paul in Gal. iv. 24, is the Testament, made at Sinai, under Moses, 1500 B. C.

Ex. 3.

Paul calls the Testament, which had an ark, tabernacle, &c., connected with it, the FIRST Testament. He says, also, the tables of the Testament were in the ark. (Heb. ix. 1-6.)

It is very evident, from this description, that Paul's FIRST Testament is the Testament made at Sinai, under Moses, 1500 B. C.

From this statement of a first Testament, we see Paul had in his mind another Testament, which he would have called the SECOND Testament. It is evident from the explanation of the terms, first and second Testament, on a preceding page, that this second Testament of Paul is the Ev. Testament of Gen. xii. to xxii.

Ex. 4.

Paul says, the FIRST TESTAMENT (Ex. xx.) BECAME THE OLD TESTAMENT.

We have already learned that the Testament in Ex. xx. was the first Testament under which the Israelites lived. They lived under it from Moses to A. D. 33 or 72, over 1500 years. Paul says, this FIRST Testament became an OLD Testament; and it became so in his day, say about A. D. 60. (Heb. viii. 13.) Paul also tells what made the FIRST Testament of Ex. xx. OLD. It was the New Testament of Gen. xii. to xxii. that did it. We have shown how that was done on p. 50.

Ex. 5.

We have seen from 1 Cor. xi. 25 that the blood of the New Testament, and from Heb. xiii. that the blood of the Ev. Testament, are the blood of the same Testament in Gen. xii. to xxii.

Ex. 6 is in 2 Cor. iii., as follows :

“ Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? Ye are our epistle, written in our hearts, known and read of all men : *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God ; not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward : Not that we are sufficient of ourselves to think anything, as of ourselves, but our sufficiency *is* of God ; Who also hath made us able ministers of the New Testament ; not of the letter, but of the spirit : for the letter killeth, but the spirit giveth life. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance ; which *glory* was to be done away ; How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away *was* glorious, much more that which remaineth *is* glorious. Seeing then that we have such hope, we use great plainness of speech : And not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished : But their minds were blinded ; for until this day remaineth the same vail untaken away in the reading of the Old Testament : which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away. Now the Lord is

that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory *even* as by the Spirit of the Lord.

Remark: The New Testament here compared in 2 Cor. iii. is the Ev. Testament of Gen. xii. to xxii.; and the Testament spoken of as abolished, done away, become old, is the Testament of Ex. xx., made at Sinai, under Moses, 1500; and was written on tables of stone.

The change said to be effected by "spirit (pneu-ma) of the Lord" should be ascribed to Pneu-ma of the Lord, the Ev. Testament, for the word pneu-ma is a name Paul often gives to the Ev. or New Testament of Gen. xii. to xxii.

He says, the New Testament remains — that is, it does not pass away: for it is an Ev. Testament. (Gen. xv. 8-19.

Paul speaks of a Testament (Ev. Testament) ESTABLISHED ON BETTER PROMISES (Heb. viii. 7); BETTER THAN THE PROMISES OF Ex. xx.

Ex. 7.

Paul speaks of two Testaments: one he calls THE BETTER TESTAMENT. (Heb. viii.) One of these two is the Ev. Testament or New Testament of Gen. xii. to xxii., and one is the Testament of Ex. xix. The BETTER TESTAMENT is the Ev. TESTAMENT.

Paul makes a comparison between them in 2 Cor. iii. He makes them both glorious Testaments, as indeed they are, but the Ev. or New Testament is the better of the two.

We may notice a few points, points of comparison.

1. All the families and nations of the earth are to be blessed under the Ev. Testament, both Israelites and Gentiles. (Gen. xii. 3. Gen. xxii. 18.) Under the Testament of Ex. xx. only the families and twelve nations of Israel were to be blessed. This Ev. Testament brings all into one fold, under one shepherd.

2. The Ev. Testament, in its blessing, had respect to the Aioon or life that now is and to the Aioon or life to come. THE EV. TESTAMENT BLESSED IN TWO AIOONS. The Testament of Ex. xx. had respect to the Aioon or life that now is, and no more. It blessed during life only that now is.

3. One has a righteousness of faith (Gen. xv. 6), viz. : the Ev. Testament; and one has the righteousness of obedience in it. (Deut. vi. 26.)

One had numerous burdens; as numerous sacrifices, both national and individual; many observances about eating, as clean and unclean animals; many observances about uncleanness and purification; and the three annual visits to Jerusalem, when Jerusalem became the place of national worship. The Apostles called these things a yoke which neither we nor our fathers were able to bear. Jesus called it a yoke. Jesus invited the Israelites, in his day, to leave this Testament, in which they labored and were heavily laden, and come to him, who was the mediator of the Ev. or Better Testament, under which Testament they would be free from all these burdens. Come unto me, addressing Israelites, who were under these burdens, and not Gentiles, who were never under them, all ye that labor and are heavily laden, and I will give you rest; rest from these burdens of Ex. xx., and rest under the Ev. or Better Testament, which had none of the burdens of Ex. xix. How differently Christianity preaches from this text. Come unto me, &c., from Jesus. Jesus would simply compare the two Testaments: one in Ex. xx. with all its burdens, and one in the Ev. or Better Testament, which had none of the burdens of Ex. xix.

He would have said to the Israelites, you will have the righteousness of faith under the Ev. or Better Testament, of which I am mediator instead of obedience, in which, if you fail in a single point, you are liable to the curse: and in that case, you must make some offering to escape it.

Under the Ev. Testament you will not go to Jerusalem three times a year to worship. You may worship anywhere, so you do it in *pneu-ma* and truth. *Pneu-ma* (power) improperly translated, spirit. Men will worship in *pneu-ma* (power), if they will make the sky the roof of the temple in which they worship, and will make the ground the floor of the temple. Then listen to the great preachers, the Heavens, which declare the glory of *the-os* (God), and listen also to the great preachers in the firmament, which speak of his handiwork; these preachers make all nature vocal with his praise; the birds, the

beasts, the trees, the hills, the very waters, the very rocks, the sun, the moon, the stars shout aloud his praise in the fulness of their power (*pneu-ma*), for every organ of thought and feeling is stirred to its depths in listening to the eloquence of these preachers; and they worship not only in power (*pneu-ma*), but in truth. If you wish to make men dull, stupid, listless, preach to them in temples made with hands; if you wish to turn them away from Jehovah, put men in cities where man alone is seen in his work, and Jehovah's not seen. If you wish to make them capable of worshipping stocks and stones, and even the Gods of Christianity, make them worship in cities, and make them worship in temples made by human hands, and you can make men infidels in everything that the Scriptures teach about Jehovah, or the man Jesus. Those who worshipped the sun, in Zoroaster system of worship in the temple of nature, lost all their inspiration of the Great Creator, when they built temples, put fire on the altar to symbolize the sun. Thus the system lost its inspiration when the worshippers left the temple which Jehovah built for his worship, and worshipped in temples made with hands, with fire on the altar as the feeble symbol of the great luminary. How wisely Christianity acted in propagating a false system by building churches and forcing man to worship in them. What a great proclamation it was made by Jesus to the Israelites that they should no longer worship at Jerusalem in houses made with hands where inspiration for worship died in them; they should not worship, not even three times in a year in their tri-ennial assemblings at Jerusalem, short as those periods were. They should not have their daily worship in the great temple of Jehovah, where the inspiration there gave power (*pneu-ma*) and truth to worship, interrupted even by these three annual visits to Jerusalem. The assemblings at Jerusalem, which the Testament in Ex. xx. required, were to cease; they were now to come under the Ev. or Better Testament, where man should no longer worship at Jerusalem, not worship even three times in a year, but they should worship everywhere, in the great temple which Jehovah built for his worship; they might, as Israelites, worship every-

where, in power (*pneu-ma*) and truth, in the land of promise, on the eastern limit of it at the River Euphrates, or on its western limit as the Mediterranean and River Nile, or on its northern or southern border, and enjoy the inspiration of worship there, which gave power (*pneu-ma*) and truth to the worship. The forms of worship in a temple made with hands should no longer take inspiration from their worship, even for three brief periods in a year.

In this kind of teaching, Jesus was leading the Israelites from the Testament in Ex. xx., which required them to visit Jerusalem three times a year to worship in temples made with hands, where the wings of inspiration in worship were clipped; and he was leading the Israelites to the Ev. or Better Testament, under which they would no longer be required to visit Jerusalem to worship, even for these short periods.

The Gentiles, everywhere, were to come under the Ev. Testament of Gen. xii. to xxii.; under which they would not have to go to Jerusalem to worship. The walls of division were about to be broken down which had so long separated the Israelites from the Gentiles; which walls were in the Testament of Ex. xx., which had Israelites only within its walls, and no Gentiles within them. They were now Israelites and Gentiles to come under one Testament, namely, the Ev. Testament: for it was under this Testament, and under this ALONE, were all the family of the earth of Israel and Gentiles (Gen. xii. 3) to be blessed; for it was under this Testament ONLY, all the nations of the earth, Israelites and Gentiles, (Gen. xxii. 19) were to be blessed.

Here was, under this Ev. Testament, the One Fold, made of Israelites and Gentiles of all nations, with one shepherd.

Here was to be the one faith under this Testament, embracing Israelites and Gentiles of all nations.

Here was to be the one hope under this Ev. Testament, which would animate Israelites and Gentiles of all nations: for where there is one faith there can be but one hope; for faith is the foundation of things hoped for.

In this great temple, which Jehovah has built for his

worship, Israelites and Gentiles would see but One Lord Christ, namely, the man Jesus, for the Christoi, or anointed ones, could be men only, if any Christ was admitted into this temple. In this great temple they could see but one the-os (God), who saw all things, and he must comprehend in himself EL, &c., below.

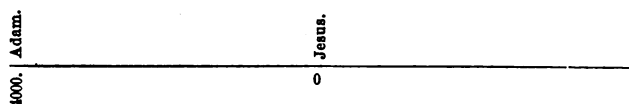
There are in the Ev. Testament, a multitude of men, called *anointed ones*, in English; MESSIAHS, in Hebrew; and Christoi or Christs, in Greek, whom we shall show hereafter. *By title*, the man Jesus is distinguished from the other Christoi, as Lord Christ or Ku-ri-os Christ, for he rules them.

1. The EL of the Hebrew, who is almighty.

2. The PNEU-MA of the Greek, who is almighty, as THE-OS is PNEU-MA, translated God is a spirit.

3. The One Father of fish, bird, insect, mammals, of whom man is one, including the man Jesus, for fatherhood must reside in EL or Pneu-ma, who is almighty.

In this our first line of three lines, in which EL or Pneu-ma is father, Adam is at the head of the line of sons in the following diagram, and the man Jesus is a son also, 4000 years after Adam. Adam is the son of the-os, says Luke iii. 38; so is Jesus in this sense.



We shall see him as Father in two other senses, as the Testaments are developed.

The one Redeemer, the only Redeemer. "Thou wilt redeem my *psu-kee* (soul) from the power of the grave." (Ps. 49.) For creative power, which is in this kind of redemption, David speaks of in Ps. 49, can reside in none but EL the Almighty, or Pneu-ma.

This view does not exclude the man Jesus, who is anointed with power, from being the representative of EL or Pneu-ma. But to EL must be given the honor and glory of this kind of redemption; for it is his power alone that accomplishes it.

This One, who calls himself by various names, never by God and Lord, is he who calls himself Jehovah, El, Shad-dai and other Hebrew names, and by the-os and Ku-ri-os in Greek, is above all the works of his hands, in the vast universe; and over all. We are but yet on the threshold of his development in this work; a development we shall confine to his revelations of himself, as the author knows nothing beyond that. All nature, as well as scripture, is his revelation of himself.

THE GOSPEL OF PAUL 430 YEARS BEFORE THE LAW.

Gospel of Ev. Tes- tament.	Law of Moses.	Jesus. Paul.
1900.	1500.	0 60.

THE GOSPEL.

Paul finds his Gospel, NOT FROM THE MAN JESUS, but he finds it 1900 years before Jesus was born, in the Ev. Testament of Gen. xii. to xx.

Paul says, "the Gospel was preached to Abraham." (Gal. iii. 8). We must, therefore, study that Ev. Testament to learn the Gospel. We must not go to Jesus to learn it, for Paul did not go to him; for, as he says, he said none other things than Moses and the prophets did write, who all lived before the man Jesus. The last of the prophets, Malachi, was 400 years before Jesus was born. Jesus himself went to the same Moses and the prophets to learn the Gospel, to whom Paul went. They went particularly to Moses, the great prophet of prophets, to find these two Testaments, for Moses alone, of all the scripture writers, records these two Testaments. It was the promises in the Ev. Testament that constitute a part of the Gospel.

Now Paul finds his gospel 430 years before Moses lived, and 430 years before the Testament in Ex. xx., which was made under Moses, at Mt. Sinai, 1500 B. C. He says, the law (another name for the Testament in Ex. xx.) was 430 years after the promises; viz., the promises in the Gospel preached to Abraham.

See the diagram above showing the Gospel to be 1900 B. C.; the Law 1500 B. C.: hence, to speak more accurately, the Gospel preached to Abraham was 430 years before the Testament of Ex. xx., sometimes called the Law; and we may see by the same diagram Paul's Gospel was preached to Abraham in the Ev. Testament 1900 years before Jesus was born, and 1960 years before Paul preached.

Christianity professes to preach a Gospel of which Jesus Christ was the author. In the first place the man Jesus, the Lord Christ, was not the author of any Gospel; nor the founder of any system. He preached the Gospel of the Ev. Testament of Gen. xii. to xxii. which was preached to Abraham 1900 years before he was born. In the next place, the system which Christianity calls Gospel is not found anywhere in the scriptures. The man Jesus, the Christ never preached a thing which is to be found in the preaching of Christianity. The Gospel of Christianity, which is an invention of men, has been shown to be something founded in a great degree in Ex. xx., which is an abolished Testament; and that there is no use whatever for the Jesus Christ which they preach with that Testament. We say this by the way (see p. 53). EX. XX. DOES NOT NULLIFY THE EV. TESTAMENT, though it is a subsequent Testament.

We return to Paul and his subject: *the Gospel is 430 before the law*. See the diagram above illustrative of the chronology. We return to it to show another point which Paul wants to show; namely, that the Testament in Ex. xx., which is 430 years after the Ev. Testament of Gen. xii. to xxii., does not disannul the Ev. Testament. In other words, here is an example where a subsequent Testament does not disannul a preceding Testament; both Testaments having the same testator; both Testaments being recorded in the same Book of Record; both having the same recorder, Moses; both Testaments being equally well authenticated. We repeat Paul's words in Gal. iii. 17: "*And this I say, that the Testament that was confirmed or established before of the-os (God), the law which was 430 years after cannot disannul that it should make the promise (in the Ev. Testament) of no*

effect." We give another translation of this passage, which, with interlineations by way of explanation, will make the words of Paul more intelligible.

"This is I say, the law of Ex. xx., which was 430 years after the Ev. Testament, cannot disannul the Testament which was established by the-os (God) in Christ's death, who was his substitute to confirm the Testament, so as to make the promise in the Ev. Testament of no effect."

We comment on this passage, though the translation is itself a comment.

1. The Ev. Testament of Gen. xii. to xxii. was established by the-os (God) in the death of Jesus, the Christ, who was his substitute.

2. The Law or Testament of Ex. xx., which was 430 after the Ev. Testament, cannot disannul it so as to make the promises of the Ev. Testament of no effect.

We find Christianity, however, in professing to teach Ex. xx. is doing all it can to draw men, Israelites and Gentiles, under it; and by teaching an abolished Testament, they virtually disannul the Ev. Testament. Only one nation, the Israelites were blessed under that Testament, and then they were only blessed from Moses to Jesus during natural life, and by the righteousness of obedience. Even Israelites could not be blessed under it after it was abolished. It is only under the Ev. Testament that all families and nations of the earth are to be blessed (Gen. xii. to xxii.); and it is only by faith, which is the righteousness of the Ev. Testament, that all nations are to be blessed. Now, Christianity draws all nations to Ex. xx. and thus blots out the Ev. Testament, more than disannulling it.

PAUL'S JESUS, THE (LORD) KURIOS CHRIST.

We have not done with Paul as a witness in regard to the question, which are the two Testaments of Jehovah, viz. : whether the two we present, the Ev. Testament in Gen. xii. to xxii. and the Testament in Ex. xx., are they; or whether those are the Testaments which come under the divisions of the Bible into Old and New Testaments. We fear, however, that we will not have room for the

other witnesses' testimony on the same subject, if we extend Paul's testimony farther. We desire, before we are compelled to close Paul's testimony on these Testaments, to have Paul as a witness to decide which of the Jesus Christs is the true one; namely, the one or ones that Christianity teaches, or the one revealed in these two Testaments. Let us not be deceived by names; Christianity has robbed the man Jesus, the Lord Christ, of his name, or at least a part of it, for they call *theirs* Jesus Christ; they do not call him Jesus, the Christ, and never as Paul calls him, the man Jesus, the Christ, or as the man Jesus, the Lord Christ; and have left everything which is revealed about the man Jesus, the Lord, in the past, say 1500 years in the past; in the past, say before the Council of Nice, 325 A. D., for that council was ignorant of everything revealed about the man Jesus, the Christ. Then they tacked on to the name, Jesus Christ, some things never revealed in Moses and the prophets, or by Jesus and his apostles; thus, under the cover of the name Jesus Christ, they have given the people an anti-Christ. In Paul's day, over 1800 years ago, as he states, there were some who preached another Jesus as the Christ; and Christianity has been doing the same ever since the council at Nice, *certainly*, and probably much longer; and it is possible they may preach another Jesus, the same that Paul speaks of, or one like him.

The ignorance of the Council of Nice, which elected the Ath-a-na-sian Jesus Christ, has descended to this day. The Council of Nice did not know the Scriptures; they did not even know that the Ev. Testament of Gen. xii. to xxii. and Ex. xx. were Jehovah's two Testaments, as the division of the Bible by that council into Old and New Testaments show to this day. Christianity itself has thus preserved the evidence of its own ignorance in the very Bibles; and they have preserved the evidence of their ignorance in every country, in every language in which it has been printed, in every age from the Council of Nice, 325 A. D., to the present. Protestant Christianity, professing to be a Reformation of the Roman Christ, has taught the very same Testament Rome taught; and Protestant Christianity, in its activity, in

its 350 years' history, has done more than Rome has done in its long history of 1800 years, to scatter far and wide the evidence of its ignorance of Jehovah's Testaments by its divisions of the Bible. Ignorant of the Testaments, Christianity was ignorant of the man Jesus, the Lord Christ, who filled a place, a well defined place in both of these Testaments.

Christianity is so ignorant of these Testaments, they built their system of religion on Ex. xx. which contain the Ten Commandments, ignorant that it was a Testament; and ignorant that it was a Testament which was abolished 1800 years. All the Jesus Christ Christianity has is the Jesus Christ who died in the place of Israelites and Gentiles, who have no sin under it to need such a substitute.

Again, if Ex. xx. is not abolished, and is still obligatory, then Christianity must tack on to Ex. xx. all its additions; as an ark to hold the Testament; a tabernacle to put the ark in; an altar on which to make sacrifices; Levites only to minister at the altar; and they must go to Jerusalem three times a year to worship. The Testament of Ex. xx. and its additions cannot be separated. They must all FALL together or STAND together; for Jehovah has forbidden anything to be added to or subtracted from his Testament of Ex. xx. and the additions he has made to it. (See Deut. iv. 2.) Christianity has taken Ex. xx. and taken away all its additions, and is thus a great transgressor, if Ex. xx. is still obligatory, and if Ex. xx. is not abolished. We have already seen Christianity is a great transgressor, if Ex. xx. and its Ten Commandments are the standard or rule of conduct, for they have not the one Jehovah as he who is to be worshipped; and they legalize killing; and they make the having more than one wife, adultery, or something else, which is a crime in Christianity; yet Ex. xx. does not make it adultery. Ex. xx. is abolished and all its additions. The man Jesus, the Lord Christ finished his work in connection with that Testament more than 1800 years ago; and the Testament passed away; and on the principle, where there is no law there is no transgression, there has been no sin under that Testa-

ment to Israelites for more than 1800 years ; hence there has been no need of the man Jesus, the true Jesus, as an atonement for Israelites, and infinitely less do they need the Atha-na-sian Jesus Christ. The man Jesus, the Christ, ceased his connection, therefore, with the Testament in Ex. xx., more than 1800 years ago.

When the Testament in Ex. xx. passed away, there was but one Testament left, the New, or Ev. Testament, which, according to Paul, remained (2 Cor. iii.) ; that is it did not pass away as the Testament in Ex. xx., written on tables of stone passed away (2 Cor. iii.) ; that is, it remained because it was the Ev. Testament of Gen. xii. to xxii. This Testament, that alone remained, was the Testament under which all the families of the earth, Israelites and Gentiles, (Gen. xii. 3) were to be blessed ; this was the Testament that *alone* remained, under which all nations of the earth, Israelites and Gentiles, (Gen. xxii. 19) were to be blessed. Now, if the instruments by whom all nations and families of the earth were to be blessed are the seed of Abraham, we must look for the instruments in this Ev. Testament, and not look for them outside of this Ev. Testament ; and **THE EV. TESTAMENT AFFIRMS IT TWICE, ONCE** in Gen. xii. 3, where it is said, "In **THY SEED**," the seed of Abraham by faith, all the families of the earth shall be blessed ; and **ONCE** in Gen. xxii. 19, where it is said, "In thy seed, Abraham's seed by faith, all the nations of the earth, Israelites and Gentiles, are to be blessed." We cannot look for the instruments, we repeat, by whom all families and nations of the earth are to be blessed by Jehovah, outside of the Ev. Testament. We cannot look for them in any other Testament ; we cannot look for them in the Testament of Ex. xx., made under Moses, 1900 B. C., for there is no promise there of blessing all nations of the earth ; for there, that is in Ex. xx., the promises are to one nation *only*, namely, the Israelites. See Ex. xix. 5, 6 ; which we have referred to before, where the promises are to Israelites only.

If then there is a Jesus, the Christ, who is to bless the families of the earth, Israelites and Gentiles, he must be found among the seed of Abraham, his seed by faith, in

this Ev. Testament of Gen. xii. to xxii. If then there is a Jesus, the Christ, who is to bless the nations of the earth, Israelites and Gentiles, he must be found among the seed of Abraham, his seed by faith, in the Ev. Testament of Gen. xii. to xxii., for Gen. xii. 3 and Gen. xii. 19 affirm these facts.

We must find the Jesus, the Christ, therefore, who is to bless all families and all nations, in the Ev. Testament of Gen. xii. to xxii., among the seed of Abraham, his seed by faith as Jehovah's instruments; for Jehovah employs them to bless and empowers them to bless. We do not find Jesus, the man Jesus, the Christ, blessing all nations under Ex. xx. The blessing he conferred in that Testament, whatever it was, was conferred on Israelites only, and not on all nations. The blessing he conferred in that Testament of Ex. xx., whatever it was, ceased with the abolition of that Testament, more than 1800 years ago. If we find a Jesus Christ, since its abolition, connected with that Testament of Ex. xx., as we find in Christianity, we may be sure it is a false Jesus Christ; and if we find a Jesus Christ in Ex. xx., at this day, 1800 years after its abolition, connected with the Testament of Ex. xx., he cannot under that Testament bless all nations, for that Testament when it existed, say from Moses to Jesus, never proposed to bless but one nation under it, namely, the Israelites; and now it is abolished it cannot bless even the Israelites under it.

Christianity has its faith, its righteousness of faith, connected with the Testament in Ex. xx. Now, under that Testament, even in the days it existed from Moses to Jesus, it had no righteousness but their righteousness of obedience to Ex. xx. and its additions (Deut. vi. 25). The righteousness of faith is to be found only in the Ev. Testament of Gen. xii. to xxii., and never in Ex. xx.

We return to the seed of Abraham, the seed by faith, by whom AS INSTRUMENTS, by whom AS HIS SERVANTS Jehovah will bless the families and nations. Now, the man Jesus, the Christ, is of these instruments of Jehovah. The man Jesus, the Christ, is one of these servants of Jehovah. It is Jehovah who blesses all the families and nations of the earth. He planned the Testament

under which all nations are to be blessed. He has chosen his instruments, by whom to bless all nations out of the seed of Abraham, his seed by faith. If then, there is a Jesus, the Christ, who is one of these instruments to bless the families and nations, he must be found here, and found no where else unless it is in some prophet as Moses and the prophets, Jesus and his apostles who describe him from the description given of him in this Ev. Testament; and the description of him here must describe him perfectly, leaving out not a lineament even of what describes him.

Paul finds his Jesus, the Christ, in this seed of Abraham, for he quotes one of the two passages we have quoted, namely, Gen. xxii. 19, which refers to the blessing of all nations (Gal. iii.), and mentions Jesus as the seed of Abraham of the Ev. Testament, and not the seed in Ex. xx. There was but one set of seed in which to find Jesus, namely, in the one seed of Abraham, the seed by faith. There was not many seed as the seed in the Ev. Testament and the seed in Ex. xx., in which all nations were to be blessed, for there was but one seed, namely, the seed of Abraham, his seed by faith, among which to find him, who was to bless not one nation, but all nations. (Gal. iii.)

Let us pause for a moment among these seed, and see what they are. They are all alike. If we learn the character of the whole we shall know the character of any one of them; say, for example, if we were looking for a description of Jesus we should find it exactly like the rest of the seed. Abraham's seed are to be as numerous as the stars (Gen. xv. 6), as the dust of the earth (Gen. xiii. 16), and as the sand which is upon the sea-shore (Gen. xxii. 17). We see, therefore, that the man Jesus is only one among a multitude, whom Jehovah will employ to bless the families and nations of the earth. He has, however, an eminence among this multitude, for he is the LORD, or *Kuri-os*, Christ, who rules over the other Christs.

As these men are Jehovah's instruments, they are his servants. Hence the man Jesus, who is one of these seed; he is one of Jehovah's servants. He, like this

multitude, is in the servant relation, he holds to Jehovah, and he is a servant to bless the families and nations of the earth.

We are *not* to look for Jesus, the Christ, outside of the work assigned him, viz., *not* outside of the earth, for the earth bounds his work; *not* in the heavens, for his work is not there; *not* in creating the earth; *not* in upholding it; but we are to look for him in blessing the families and nations on the earth; we are not to look for him to bless the families and nations outside of the earth. These are well-defined bounds in which to find Jesus, the Christ, who is one of the seed.

These seed, by faith, who are his servants, may be termed the Executors of the Will. As Executors, these servants are empowered servants whom he invests with the power necessary to execute the Will. Every Executor must have the same power to execute the Will, as the Testator would have had if he had executed his own Will or Testament. The servant's power is limited to the execution of the Will or Testament. The servant has no power of the Testator outside of the power needed to execute the Will. He has no power, for example, to create worlds, for that work is not in the Testament.

An empowered servant is called, in English, an anointed one; in Hebrew, he is called a Messiah; and in Greek, he is called a Christos or Christ. Now the man Jesus is among this multitude of anointed ones; among this multitude of Messiahs; among this multitude of Christoi, or Christs, as the anointed one, the Messiah, the Christ. He is, however, distinguished by title as the Lord Christ, that is, the *Ku-ri-os* Christ, or ruling Christ. The other Christs of this multitude, in their Christ relation, are the servants of Jesus, the Christ. In their heir relation this multitude are joint heirs with Jesus, the Christ. In this heir relation, this multitude are brethren of Jesus, the Christ, for they are the seed of Abraham by faith, all of whom are seed, children or sons of Abraham; hence, as children of Abraham, they are, in this sense, brethren.

Jesus speaks of his *Math-e-tai*, disciples, who numbered 120 at his death, as his brethren; and it is in this

sense they were called his brethren. After his *an-as-ta-sis* (resurrection) he said, "go and tell my brethren," &c.

We view him, Jesus, as the seed of Abraham, in another way.

As seed of Abraham, all the seed had the faith of Abraham. We must, therefore, go to the Ev. Testament, where we find Abraham's faith, to find the faith of the man, Jesus.

As seed of Abraham, all his seed, by nature, were men. For 1900 years Abraham had no seed of any kind, by blood or by faith, but Israelites; for the Gentiles were not invited to share in these promises until Jesus sent out his apostles, which was 1900 years after Abraham. All his seed, among Israelites, were men, and men only; for a man, like other animals, can only produce their own kind, and Abraham could produce none but his own kind. Now Jesus, who was among this Israelitish seed, must, like them, be a man.

Jehovah, in creation, say 6,000 years ago, bid every animal bring forth its own kind; hence, by Jehovah's law, every link in the long chain from Adam to Abraham, and from Abraham to Jesus, must be a man.

JOHN'S ANTI-CHIRST.

John gives a rule by which we may know Anti-Christ.

Every one can see, who studies the Ev. Testament, that Jesus must be a man; they must see he is come, like every other man, in the flesh. John, who knew the Jesus described in this Ev. Testament, knew he had come in flesh, in flesh only. Hence the denials of this fact, such as Christianity, in its Trinitarian forms, do; affirming, as they do with the boldness and impudence which Anti-Christ alone can exhibit; affirming, we repeat, that Jesus, the Christ, came another way. They speak of him as one who existed from all eternity; who lived when the God, the father lived, that is, co-eternal with God, the father; they speak of him as the Creator, who made all things; and they speak of him also as God becoming man, too, uniting the God and man natures; they speak of another, named Mary, who, after a gestation of this

mythical being for nine months in her womb, where it underwent the development which every foetus must and does undergo, she at last reaches her full time and brings forth this fabulous being, far more fabulous than the women brought forth who became mothers by the god Jupiter, in the classic days of Greece and Rome; when women on earth were visited by the god Jupiter, Jupiter leaving his throne in heaven, his universal sceptre and his thunder, as the fabulous account of the god states; and women thus became mothers by Jupiter of hybrids, who were half gods and half men. The mythology of those days claimed for those births the rank only of demi-god, or half god; but Christianity claims a higher rank for this kind of birth, in the case where ITS GOD, THE FATHER, becomes a father, saying it is very God and very man; we say ITS GOD, for Jehovah never had any part in such monstrous births. This mythical birth, which Christianity claims for its Jesus Christ, shocks us by its contradiction of the laws, which Jehovah made 6,000 years ago, in which he bid every thing he made to *bring forth its own kind*: fish, bird, and mammal, man among them; shocks us by its contradiction of the law imposed on men when mortals became immortals, they do not marry, hence, do not become fathers; shocks us by its contradiction of the law that governs angels, who are immortal, they do not marry, hence, angels do not become fathers; shocks us by its contradiction of the general law that immortals do not marry, hence, immortals do not become fathers; shocks us by its contradiction of the general law that immortals do not marry; hence, they do not become fathers, under which general law of immortals Jehovah is, who cannot marry, hence, he cannot be a father, in the sense of Christianity. This birth of a Jesus Christ, half God and half man, shocks all our sensibilities; for we shrink from any product in nature, whether animal, vegetable, or mineral that exhibits, as an animal having the slightest development of a fifth leg, if it is a quadruped; and we shrink even from a tree, which by budding or grafting, is made to produce different kinds of fruit on the same tree, as contrary to the law that everything shall produce

its own kind ; and we shrink from the little group, when a hen is made the mother of a brood of ducks, beautiful as each may be, for it is contrary to the great law, everything shall bring forth its own kind ; and we shrink from a man, even, who is the product of two colors of men, as black and white, as black and Indian, as white and Indian, for it is contrary to the great law, that every species, every genus, every order and every class of animals, man too, should bring forth its own kind, even to the preservation of every distinct species, genus, order and class of animals he has ; it shocks us in the vegetable kingdom, as in the watermelon assuming the form of a gourd from the gourd and melon growing close together, for it is against the great law, that every species of plant should bring forth its own kind ; and it shocks us even in the beautiful and fragrant rose ; if it be the product of a white rose-bush, in which its natural rose, which is a white rose, is made red by shaking the pollen from a red rose-bush over a white rose-bush ; for our nature and sensibilities are shocked at seeing violated the great law, which binds every species of rose to bring forth its own kind. Our sensibilities, through the brain, are all in harmony with law, if natural ; if not made unnatural by education or familiarity with lawlessness, and we shrink from lawlessness in the products of the animal, vegetable, and mineral kingdoms.

Every animal and vegetable, has its brain if animal, or something else, if vegetable, that performs in them what brain does in animal and the ganglia perform in the insect, which is in harmony with Jehovah's law, which he has imposed on it ; and they all are shocked at the violation of the law that governs in its particular case. We illustrate this point in the hen. The hen that hatches a brood of ducks, loves the ducks on the general law of benevolence, for which there is a brain organ that gives rise to the feeling of general love, a love so wide as to embrace everything that lives ; and she loves her brood on another principle, namely, love for her young, for which there is, also, a brain organ in her that inspires the tender feeling of mother ; yet for all this she is shocked when the incubation is over to see a brood of living

things not in accord with her nature ; for they are not of her kind. They do not come at her call, as her own kind would ; they do not follow her, as her own kind would ; they do not gather under her wings, as her own kind would, and let her enjoy the sweetness of the love which clasps them in the embrace of her wings, as a human mother feels as she hugs her tender babe. The unnatural brood, instead of following the parent hen, leave her and compels her to follow them. The hen is shocked at their independence of her control or guide ; the hen is shocked at their race for the ponds of water ; at their leaping in it ; at their movements in it, diving in it until hidden beneath the water ; at their rising from the water, shaking the water from their heads and wings, and spreading their wings as though they would take flight from the water and from her. All her sensibilities, which belong to the hen kind, are shocked at the violations of law, which belong to the brood of her kind ; for the brood of ducks act in accordance with the laws impressed also by brain organization upon the swimming birds (*Palmipedes*). The melon, of the vegetable kingdom, shrinks from the pollen of the gourd, as it forces it to act against the law ; and the white rose shrinks from the pollen of the red rose, though so nearly akin, as it forces it to act against law ; for there is a something in every plant, which acts like brain in animals, makes every plant desire to live in accordance with the law impressed upon it, and to shrink from every form of lawlessness that lies in its own range of existence.

We return to the shocking departure from the great law, which Christianity presents in its hybrid, Jesus Christ ; which makes a woman produce such a Being, as one who has a God in man. As a myth it shocks our sensibilities ; as a reality, as it is to Trinitarians, it must be a shock to their sensibilities, which no familiarity with the doctrine can entirely remove. We wonder more when man can cease to shrink from the doctrine, and learn to love such a being with all their heart, and even to reverence him in the high degree of that feeling which is called worship of a God. No man could ever sink so low as to love and reverence a being, illustrating such a

departure from law as is in the Jesus Christ of Trinitarians, if he had been taught daily to worship in the great temple, which Jehovah built for his worship; for first of all he could see no such being as Trinitarian Christianity describes anywhere in that temple, and he could see there **THE GREAT ONE, THE SUPREME BEING**, call him first cause or causality, as a brain organ in us would call him; or Jehovah, as he would call himself when he reveals himself as he who measures all the extremes of time; who was in **THE PAST**, go back in the past as far as you please; who is in **THE PRESENT**, the **EVER-present**; and who reveals himself not only as he **WHO WAS**, **WHO IS**, but as he **WHO WILL BE**, as long as there is a future, however far we may go in that future. He who is in this temple is revealed, is the philosopher's first cause; and when revealed in His name, which He gives himself, is *the was, the is, the will be*. We see nowhere in this temple not made by human hands, the Jesus Christ of Trinitarian Christianity.

In order to make man love and reverence the God in man, Jesus Christ of Trinitarian Christianity, we must first repeal the law, which Jesus revealed to Israelites that *would be*, when the Testament in Ex. xx. passed away, for that Testament required Israelites to worship three times a year in a temple, or at a temple, at Jerusalem, which was made with hands; for that law would cease with the Testament of Ex. xx. The law that Jesus foretold would be when Ex. xx. passed away, freed them from worshipping in a temple made with hands, even for the short time of thrice in a year. After that Testament passed away, they should not worship at Jerusalem, but they should worship everywhere, and Jehovah's temple alone meets the requirement, for it is everywhere, go where we will, on sea, on land, under the broad canopy of heaven; which is ever standing, day and night; which is ever open to admit us; where the preachers that proclaim Jehovah are never silent; where the tongues never grow weary in Jehovah's praise. Christianity, we repeat, before it can make man love and reverence the God in man Jesus Christ, must first repeal that great law, which now requires man, under the authority of

Jesus, to worship everywhere; then they must silence the preaching in Jehovah's temple. They must also re-enact the law in Ex. xx. which Christianity professes to teach, which compelled Israelites to worship three times in a year in a temple made with hands; and change that law so as to make them worship nowhere but in temples made with hands; and they must go a step farther, and make Israelites worship in temples made with hands after Ex. xx. was abolished, and after they were released altogether from temples made with hands. Then they might make Israelites love and reverence the God in man, Jesus Christ. We honor Israelites in this: they cannot be taught to love and reverence the God in man Jesus Christ of Trinitarian Christianity. The law compelled Israelites to worship three times in a year, but Christianity, which professes to teach the same law, lets them worship nowhere else but in their temples made with hands. Thus, again, have they changed an abolished law. They have bound Gentiles, also, who were never under the law, to the same abolished Testament, with all its bondage of worship in temples made with hands. We admire the wisdom of Christianity, when it would degrade man to love and worship the God in man, Jesus Christ, first to close Jehovah's temple in every way, by building cities, and making men live in them, so as to hide Jehovah's temple from men, and force men, as a matter of duty, to worship only in temples made with hands; for men will in that way soon be prepared to receive any teaching which Christianity has to proclaim. Shut up the temples made with hands; let men be free, as they should, as Jesus said they should be, to worship everywhere, even if Moses and the prophets and Jesus the Christ and his apostles' teachings were unknown, and may Jehovah forbid that their voices should be any longer hushed by Christianity, as has so long been; even on this supposition, left only to the teachings in the great temple, man's mind would gradually come back to Jehovah and wait upon him, as the Psalmist says the other animals do, as the fish, the birds, and other animals, for, said he, "these all wait upon Thee, Jehovah," which is more than can be said of man

under Christianity. These other animals have never been out of the temple which Jehovah made for all His creatures on earth to bow and worship Him.

We return, now, to THE ANTI-CHRIST of John, of whom we spoke on p. 70 to p. 81, and shall here give the rules by which he tested the Anti-Christ in his day. These tests are very good tests in this day. John, as we have already said, knew no other Jesus, the Christ, but the man Jesus, who is developed in the Ev. Testament of Gen. xii. to xxii.

We premise by saying we use the word *pneuma* instead of spirit, which in one case in the passage applies to a material man, as "Believe not every *pneuma*, for many false prophets are gone out into the world, or Old Testament Kos-mos. The word *pneuma* has other meanings, which we will hereafter classify and illustrate their meanings by examples from Scripture. It is a part of the pure language which the Testament will make, and it must be made before men with one consent will serve Jehovah; it must be learned before men will have the unity of the faith, the one hope.

John says, as his tests of Anti-Christ and those not Anti-Christ:

TEST 1ST.

His first test is to show who are not Anti-Christ. He says:

"Hereby know yet he *pneuma* (spirit) of God: every *pneuma* (spirit) that confesseth that Jesus is come in the flesh, is of The-os (God)." (1 John iv. 2.)

Hence: The Testament teaches Jesus to be a man; hence they are not Anti-Christ who say he came in the flesh. Paul speaks of Jesus as the man Jesus, the Christ; hence Paul is not Anti-Christ. John, in the passages we are now quoting, teaches that Jesus is a man; hence John is not Anti-Christ.

TEST 2D.

This test shows who were Anti-Christ in John's day. We find the same class in this day, 1800 years after John, in Trinitarian forms of Christianity. He says (1 John iv. 3):

“Every pneuma (false teacher) that CONFESSETH NOT that Jesus is come in the flesh, is not of God.”

Trinitarians *do not* confess that Jesus is come in flesh. They say he has come in another way, as God in flesh. We learn, also, from this passage, that the Jesus Christ of Christianity, who has not come in flesh, but has come in another way, that is as God in flesh, is not of Theos (God), and he is Anti-Christ.

TEST 3D.

John wrote 1800 years ago, and lived after the death of the man Jesus; and Jesus spoke of false Christs that should soon arise, that would deceive many, even the very ek-lec-toi (elect). This prophecy of Jesus had spread among the people. The character of the Anti-Christ, whom Jesus foretold, were this very class, namely, who did not confess Jesus came in the flesh. They claimed Jesus to have come some other way. Now we can understand John's allusion to what the people, to whom he wrote this letter, had heard. John says (1 John iv. 3):

“And this is that pneu-ma (spirit) of Anti-Christ (namely, the denial that Jesus had come in flesh, and in flesh only) whereof ye have heard that it should come.”

Jesus predicted these false Christs would arise after his death, and they did arise in John's day. It was not to confine its manifestations to John's time, but it should come down to the very last of the Gentile times, say to the present, in 1879, when the author writes this test of Anti-Christ. All Trinitarian Christianity, from the Council of Nice, A. D. 325, which elected the Ath-a-nasian Jesus Christ, who was God in flesh, have perpetuated for over 1800 years this pneu-ma (spirit) of Anti-Christ in the Jesus Christ whom they preach; and all who proclaim him have this pneu-ma of Anti-Christ.

TEST 4TH.

The word world in this test is a translation of O. T. Kos-mos, which is the Testament of Ex. xx., made under Moses at Mt. Sinai, 1500 B. C. It was

abolished A. D. 33 and 72. We have shown how the word world, as a translation of O. T. Kos-mos, has misled the people. We have another example of this kind of misleading in 1 John iv. 3, when he says: "Even now (in John's day) already is it (the pneu-ma of Anti-Christ) in the world (Old Testament Kos-mos of Ex. xx.). We will now quote John's fourth test of Anti-Christ. He says (1 John iv. 3):

"Even now (that is 1800 years ago when John wrote this letter), even now this pneu-ma of Anti-Christ is manifesting itself in the Old Testament Kos-mos."

How did it manifest itself in the O. T. Kos-mos?

Ans. 1. The Old Testament was abolished, yet there were many Israelites who upheld it. Paul complains in Gal. iii., who began in the Ev. Testament, which had a righteousness of faith, and went back to an abolished Testament of Ex. xx., which had a righteousness of obedience. Read Gal. iii. in this light, and Paul's argument on the two Testaments will be understood. He pleads for the Ev. Testament of Gen. xii. to xxii. against the claims of Ex. xx., which he said was no longer a schoolmaster when faith came; that is, the Testament of Gen. xii. to xxii., which had in it the righteousness of faith. This Testament had then come, namely, the Testament that had faith in it (Gen. xv. 6), to be the only Testament, for the other was abolished. The pneu-ma (spirit) of Anti-Christ was thus exhibited in O. T. Kos-mos in attempting to uphold an abolished Testament. It is, says John, already in the O. T. Kos-mos. This was 1800 years ago. Christianity upholds that O. T. Kos-mos of Ex. xx. in teaching it in the pulpit, in their Sunday schools, in their catechisms, in the cards they hang on the walls with the Ten Commandments printed on them, and on the church walls inside, where the Ten Commandments are cut in tablets of stone. This teaching of an abolished Testament of Ex. xx. shows that the pneu-ma of Anti-Christ is still, *not in the world, as the translators say*, but in the O. T. Kos-mos of Ex. xx.; and it is in Christianity that upholds that O. T. Kos-mos. Christianity in all its great divisions, namely, the Greek, Roman, and Protestant forms,

however much *they disagree in other matters, agree, ALL AGREE, ALL AGREE, without a word of dissent anywhere*, to uphold the O. T. Kos-mos of Gen. xx., which contains the Ten Commandments. The pneu-ma (spirit) of Anti-Christ is in the O. T. Kos-mos, which we find in all these great forms of Christianity; and this pneu-ma of Anti-Christ is not only in the O. T. Kos-mos, but the pneu-ma (spirit) of Anti-Christ is in the people of the Greek, Roman, and Protestant, who uphold that O. T. Kosmos. Unitarian Christianity and Trinitarian Christianity, however much they may differ in other respects, do not differ in this: in having this O. T. Kos-mos as a base of their systems; and they agree in upholding this O. T. Kos-mos however much they may differ in other respects. Thus the pneu-ma of Anti-Christ is universal; for it is

1. In the O. T. Kos-mos, which we find in every form of Christianity,

2. In the people of all those forms, who uphold the O. T. Kos-mos as the base of their respective systems.

In other words, CHRISTIANITY IS ANTI-CHRIST SYSTEM by these four tests of John, namely, as exhibited in the following summary of the teachings of these tests.

I. SUMMARY, SHOWING ANTI-CHRIST.

All Trinitarian Christianity, whether of the Greek, Roman or Protestant forms, are opposers of the man Jesus who came in the flesh. This opposition alone, even if they went no farther in their opposition, for the word anti means against, and as a prefix to Christ, means one opposed or against Christ.

All Trinitarian Christianity, whether Greek, Roman or Protestant, are Anti-Christ in a still worse form than in the form described in the last paragraph. Anti-Christ in the form we are about to describe is in its culminating form, in its greatest antagonism to the man Jesus.

Under our Summary I., first paragraph, Christianity is Anti-Christ in its lower degrees, for it simply denies that Jesus is come in the flesh. But it goes farther in the highest degree of Anti-Christ by saying he

came another way, namely, as God in flesh. They have gone even farther in the manifestation of the pneuma (spirit) of Anti-Christ in electing at the Council, a Jesus Christ, who embodied in himself the character of God in flesh.

Here then are two Jesus Christs, namely, One Jesus the Christ, who is John's and Paul's Jesus Christ. He is the Jesus the Christ, who is seen in the Ev. Testament as we have shown him there. This Jesus, the Christ, is he who came in the flesh. (1 John iv. 2.)

One Jesus the Christ, whom Trinitarian Christianity teaches and upholds, who did not come in flesh, but he came another way, namely, God in flesh.

Trinitarian Christianity, whether Greek, Roman or Protestant, confess Jesus Christ is God in man. This is the opposition Christ, or Anti-Christ.

II. SUMMARY, SHOWING ANTI-CHRIST.

In this summary we find the pneuma (spirit) of Anti-Christ, *not in the world, as the translators say*, but we find it in the O. T. Kosmos of Ex. xx. which contain the Ten Commandments. This is an abolished Testament, yet Christianity upholds it. This Testament of Ex. xx. stood, in John's days, when both Testaments were known, as the Testament which was opposed to the Ev. Testament, or New Testament, of which the man Jesus the Christ was Mediator; hence it was imbued with the pneuma (spirit) of Anti-Christ. This O. T. Kosmos, which had been abolished, ought to have disappeared, and let the Ev. Testament of Gen. xii. to xxii., under which all nations were to be blessed under the man Jesus, the Mediator of it, come to the front. On the contrary, it became a rival, an opposition Testament, that is, it had become a Testament with the pneuma (spirit) of Anti-Christ in it. In this age, say 1800 years after John, Christianity has lost the knowledge of both of these two Testaments, which were well known in John's day; yet Christianity builds its system on Ex. xx. though it does not know it is one of Jehovah's two Testaments. Notwithstanding Christianity is ignorant that Ex. xx. is one Testament, and that is an abolished Testament, yet to teach this Old

Testament imbues it with the pneu-ma (spirit) of anti-Christ; and to teach it makes the teachers have the pneu-ma (spirit) of Anti-Christ.

We say in conclusion on this Anti-Christ, that Christianity has connected its Anti-Christ with an Anti-Christ Testament. We would that all men would see the true Jesus, the Christ who came in the flesh, and see the Ev. or New Testament with which he is connected.

PICTURE OF PAUL'S JESUS, FINISHED.

Ex. 1. "There is one God (the-os) and one mediator between God and man, the man Christ Jesus." (1 Tim. ii. 5.)

Ex. 2. "The first man is of the earth, earthy; the second man is the (Ku-ri-os) Lord from heaven." (1 Cor. xv. 47.)

The following passages from Paul, the apostle to the Gentiles, show that the Jesus, the Christ of Paul, is, in some way, connected with the two Testaments of Paul, namely:

1. The Testament of Gen. xii. to xxii. which was made to Abraham and his seed by faith, 1900 B. C., has the righteousness of faith in it.

2. The Testament of Ex. xx. and its additions, made under Moses, at Mt. Sinai, 1500 B. C.

This Testament of Gen. xii. to xxii. is called by numerous names, some of which we repeat here, viz.:

The EV. TESTAMENT. The one in Ex. xx. was not everlasting, that is, it was to pass away.

The NEW TESTAMENT. The one in Ex. xx. was to become an Old Testament when the Ev. Testament became a New Testament.

The BETTER TESTAMENT. The one in Ex. xx. was not so good as the one in Gen. xii. to xxii.

The SECOND TESTAMENT. The one in Ex. xx. was the FIRST Testament.

The EV. TESTAMENT had the *righteousness of faith* in it.

The TESTAMENT of Ex. xx. had in it the *righteousness of obedience*.

The Ev. Testament was to bless all the families and nations of the earth under it. The Testament of Ex. xx. was to bless one nation, the Israelites, until abolished. Then Israelites were to be blessed with Gentiles under the Ev. Testament.

THE CONNECTION OF PAUL'S JESUS WITH TESTAMENTS
ABOVE.

We illustrate the connection by examples as follows :

Ex. 1.

First, Jesus as an ESTABLISHER of the two Testaments by HIS DEATH, in the place of the TESTATOR, on the ground admitted by everybody in man's Testaments, and admitted by Paul in Heb. ix., in regard to the two Testaments of Gen. xii. to xxii. and Ex. xx., namely, that a Testament is of no force until the death of the testator. The argument has already been made elsewhere. We quote a passage on the point here :

Jesus was a minister or servant of Jehovah, &c., to confirm or establish the promises made to the fathers (the fathers in the two Testaments). (Rom. xv. 8.)

Ex. 2.

In the FIRST Testament, which is in Ex. xx., made under Moses, at Mt. Sinai, 1500 B. C., Jesus not only CONFIRMED it by dying in the *place of the testator*, but he *died for the Israelites*, who were transgressors under it. (Heb. ix. 15.) Jesus, therefore, was connected with this Testament as a substitute in two ways.

Ex. 3.

The blood of the man Jesus is mentioned in connection with one of these Testaments, showing the confirmation spoken of above was done by blood. Jesus speaks of this blood as the blood of the New Testament. Paul speaks of Jesus's blood in connection with the Testament in Gen. xii. to xxii., by the names Ev. Testament and New Testament.

The blood of the New Testament. (1 Cor xi. 25.)

The blood of the Ev. Testament. (Heb. xiii.)

Ex. 4.

Jesus is the Mediator of the New Testament. (Heb. ix. 15.)

Ex. 5.

He is the surety of the better Testament of Gen. xii. to xxii. (Heb. vii. 22.)

**PAUL'S CONNECTION WITH THE TESTAMENTS — HIS FAITH
AND HOPE AND RIGHTEOUSNESS.**

Ex. 1.

He says, speaking of himself and others, the-os (God) has made us able ministers or servants of the New Testament of Gen. xii to xxii.

2 Cor. iii. It was Jehovah, or the-os, who made him a servant of this Testament. It was the same Jehovah who made Jesus a servant. The authority of Paul and of Jesus is from the same source.

Ex. 2.

He speaks of teaching none other things than Moses and the prophets did write. These lived before Jesus: Moses, 1500 B. C., from whom he got the things he taught. It is well to dwell on these points. We wish to honor Jesus as he is revealed, not more, not less.

Ex. 3.

Paul, when he went to Rome in chains, called the Israelites and said, **FOR THE HOPE OF ISRAEL** (Israel is another name for Jacob, the grandson of Abraham) **I AM BOUND WITH THIS CHAIN.** Israel's hope was the same as Abraham's hope. (Acts xxviii. 20.)

Ex. 4.

I desire, says Paul, to be found with him, Jesus; not having my own righteousness which is of the law: for the law was then abolished, and its righteousness, obedi-

ence, was also abolished. I desire to be found with his class, the class to whom Jesus belonged, who are righteous by faith. There was but one righteousness, then; and he wanted that.

When the Testament of Ex. xx. was in existence, as it was from Moses to Jesus, it had its righteousness of obedience. (See Deut. vi. 26.) It was Paul's duty to have that righteousness while the Testament existed, which Paul calls, very properly, his own righteousness in distinction from the righteousness of faith, which is called the righteousness of the-os (God).

Moses taught every man under this Testament of Ex. xx. to have the righteousness of obedience to Ex. xx. (Deut. vi. 26); and that disobedience entailed the curse of the law. He never taught the people they could not obey the law, for they could obey it as Moses taught it. He did not teach the people to have the obedience of somebody else as their righteousness, as Christianity teaches; but he taught every man to have his own righteousness, which is the law's righteousness. Jesus taught as Moses. He never told any one to have his obedience as their righteousness. He taught all while the law existed to obey it. It was in this way Paul had a righteousness of the law, which was not somebody's else righteousness, but his own. But when the Testament of Ex. xx., called also law, passed away, as it did in his day, 1800 years ago, he desired no longer to have this righteousness of his own, which was in the law; but he desired to have the righteousness of faith which was Jehovah's righteousness, which was in the Ev. Testament or New Testament of Gen. xii. to xxii.; and it was at that time the only righteousness, and it is still the only righteousness. We wish all men to come back to it, for it has been a lost righteousness for more than 1500 years. The Greek, Roman, and Protestant Christianity have lost it.

We give some concluding teachings of Paul, which, like the other teachings of Paul, will give us new views of truth, which are based on the two Testaments which it is the object of this work to develop; and which will overthrow all the foundations on which Christianity

rests : for Christianity is the teacher of two false Testaments, of which the evidence is preserved in the Bibles of Christianity ; it teaches, in brief, an Anti-Christ system, and it has made the men who think, the great thinkers everywhere, in every age, infidels of the Scriptures, and there are nowhere so many infidels of the Scriptures as the members of the churches of every form ; it has made atheists of the thinking men in every age ; indeed, the members of the churches are all atheists, for none of them know the Supreme, the great First Cause, the Jehovah who reveals himself in the Scriptures ; and none know Jesus, the Lord Christ, as he is revealed ; and it has taught men a false way of eternal life, as blind leaders of the blind ; the way of life, as Moses and the prophets, Jesus and his apostles taught, they know not, and it has filled the earth with crime of every kind through its very system ; and it has filled the earth with blood by legalizing murder, by urging on nations to war to fight the battles of the different sections of Christianity.

We give examples from Paul, in reference to the Testaments, which will help men to find the way of life, which has so long been lost in the teachings of Christianity.

Ex. 1.

Walk not after the flesh, but after the pneu-ma (spirit).

The flesh of the Church is walking after the natural teachings of the brain organs, which are really a revelation of Jehovah's will how we shall walk. We do not mean our brain when it has been corrupted by man's corrupting himself, and has become vile.

This brain is a noble organ, a noble revelation which Jehovah has put in all animals, man among them. It guides the other animals wisely, and, if not corrupted, will guide men wisely.

Paul's teaching was, walk not after the O. T. Kosmos after it had been abolished. Christianity, as far as it walks, walks after the O. T. Kosmos of Ex. xx., for it is the base of Christianity.

The Church calls the pneu-ma (spirit), the Holy Spirit, which it professes to have as a guide into all truth. This Spirit, whatever it is, has led Christianity in every sort of false teachings.

Paul's pneu-ma (spirit) was the Ev. Testament of Gen. xii. to xxii. The Israelites in his day were prone to walk after the O. T. Kos-mos of Ex. xx. after it was abolished; hence he said to them walk not after the flesh or O. T. Kos-mos, but walk after the pneu-ma (spirit); which was the Ev. Testament.

Ex. 2.

Purge out the old leaven, viz., the teachings of the O. T. Kos-mos after it was abolished.

Christianity has not purged out this old leaven, for its system is founded on the O. T. Kos-mos of Ex. xx., which it professes to teach. (1 Cor. v. 7.)

Ex. 3.

Old things are passed away, and all things are become new. (2 Cor. xv. 7.)

The old things of Paul were the old things which existed under the O. T. Kos-mos of Ex. xx. It had among other things a righteousness of obedience, which, when this Testament was abolished, was among many of the old things that passed away with that O. T. Kos-mos.

These old things are not yet passed away in Christianity, for they teach Ex. xx., or profess to do it, without knowing how to teach it.

The new things of Paul were these in the Ev. Testament, among which was the righteousness of faith, which is among the many new things of the Ev. Testament.

Ex. 4.

He hath forgotten he was purged from his old sins. (2 Pet. i. 9.)

The old sins to which Peter refers here are those that were committed under the O. T. Kos-mos of Ex. xx.

Jesus, by his death, did two things; namely,

1. He was a substitute for the testator in his death; thus establishing or confirming this Testament, for no

testament is of any force until the death of the testator. (Heb. ix.)

2. He died as a substitute for the Israelites, who were sinners under that Testament. He thus purged all Israelites from their old sins under that Testament.

Ex. 5.

Put off the *old man*, &c.

Put on the *new man*.

This passage is explained as the four examples given on the basis of these two Testaments, which, by the way, are the great keys of interpretations.

Men will learn to go to them as the last appeal, as the Israelites in the last days of the Ex. xx. went to the Sanhedrim, or as the members of the Roman Church go to the church, their Pope, their cardinals, their councils. It is the court of highest appeal. No one will appeal from their decisions. It is the end of controversy. They will be the sun of Scripture to scatter darkness and diffuse light.

To put off the old man was to lay aside the character formed under the O. T. Kos-mos of Ex. xx., which among other things formed his righteousness on the basis of obedience to Ex. xx., and its additions.

Now, as this Testament of Ex. xx. was abolished in Paul's day, say 1800 years ago, and its righteousness of obedience was also abolished at that time, he would urge all to put off the old man, which man, among other things, was formed on that basis.

He urged the Israelites in his day to put on the new man which was formed on the basis of the Ev. Testament, which is a righteousness of faith.

OUR SECOND WITNESS

IS

THE MAN, JESUS, THE KURIOS CHRIST,
IN REGARD

to the question, which are the two Testaments, namely: whether the two we have discovered are they, or those of the Council of Nice; that is, whether the two which Moses records are they, or those of the Council of Nice, made in our Bibles, namely: one

in Gen. xii. to xxii. as the Everlasting Testament of Jehovah (see Gen. xvii. 7-19), and one in Ex. xx., and its additions, as the Ark to put the Testament of Ex. xx. in, after it had been recorded on tables of stone; which Moses calls a Testament simply; he did not call it an Ev. Testament as he did the Testament in Gen. xii. to xxii., for it was not an Ev. Testament, for it passed away, A.D. 33 or 72. The Testament in Ex. xx. stood from Moses, 1500 B.C., to A.D. 33 or 72, a period over 1500 years, which was a long existence, but still it was not an Ev. Testament. It stood about fifteen times as long as the Republic of the United States has stood, for it is but one hundred years old; and almost as long as all the different dynasties of Great Britain put together; say the Romans from the days of Julius Cæsar, say 50 B.C., who conquered the island; the Saxon dynasty, the Danish dynasty, and the Norman dynasty, which commenced about the eleventh century, which, after various overturnings, as the policy of Jehovah marks out for all governments not founded on his basis, is now tottering to its fall. The government under Ex. xx. had a stability of fifteen hundred years; and it might still be standing if the two tribes of Israel, as a nation, had allowed the O. T. Kos-mos to pass away, under which they held the promises of Ex. xix. 5, 6; and had accepted the same promises of Ex. xix. 5, 6, under the Ev. Testament as a *New* title to those promises, or as a New Testament. This Testament in Ex. xx. was not an Ev. Testament; and though it stood over fifteen hundred years it was doomed to pass away, to give way to the Ev. Testament, under which all nations, Israelites and Gentiles, might gather as sheep in one fold, as sheep under one shepherd; it was doomed to pass away, that all the families of the earth, Israelites and Gentiles, without any wall to divide them, without any wall even which the O. T. Kos-mos had to separate Israelites from Gentiles, might be blessed under the seed of Abraham, the seed by faith, by whom the man Jesus, the Ku-ri-os Christ was one. It was not designed, therefore, that any walls of division should exist, as on the basis of Ex. xx., for it was abolished in Jesus's day. Christianity has built up on Ex. xx. to

divide Gentile nations, as the walls which the Greek Church built to separate its Gentiles from other Gentiles, and built upon the basis of the abolished Testament of Ex. xx., which the Greek Church professes to teach, but does not teach it, as Moses and the man Jesus taught it while it existed; it was not designed, we repeat, that any walls of division should exist in the Testament of Ex. xx. to separate even Israelites from Gentiles; hence that Testament was abolished in Jesus's day; still less was it expected that the Testament of Ex. xx. should be perpetuated, its walls rebuilt as Christianity has done, to separate one set of Gentiles from another set, as the Greek and Romish churches do, all too on an abolished Testament, all too on the abolished Testament of Ex. xx., with an Anti-Christ tacked on that Testament, an Anti-Christ of some kind tacked on it, either of Trinitarian Anti-Christ who came as God in man, or of the Unitarian Anti-Christ who came in the flesh; it was not designed, we repeat, that any walls should exist even in Ex. xx., to separate even one single nation, the Israelites into one fold distinct from all the Gentiles; hence it was abolished, that Israelites and Gentiles might come under the Ev. Testament, under all the Christs among whom was Jesus, the Ku-ri-os, Christ; still less was it ever contemplated by Jehovah to separate Gentiles into a multitude of folds, on the basis of an abolished Testament, with Anti-Christ tacked on to it of Trinitarian and Unitarian Anti-Christ, who are not a different species of Anti-Christ, but they are Anti-Christ with marked generic differences one God in man genus, and one of the genus, ho-mo (man); it was not the purpose of Jehovah, we repeat, to separate even Israelites by Ex. xx. from Gentiles; and still less to separate Gentiles into a multitude of folds, with almost impassable walls between them, walls built up on the abolished Testament of Ex. xx., which Protestant Christianity has done; for they have over three hundred distinct Gentile folds on the basis of this abolished Testament, a Testament which John says (1 John iv. 2, 3) had in it the pneu-ma (spirit) of Anti-Christ in his day, 1,800 years ago, when it was abolished,

and it still retains the pneu-ma of Anti-Christ, in whatever system it may be found UNabolished as it is unabolished in Christianity.

We hold Ex. xx. as a Testament that existed from Moses to Jesus, say A.D. 33 or 72. To us it has no pneu-ma of Anti-Christ in it: for we hold it as a *Testament that was*, not as a *Testament that is*. We hold it as a Testament that once blessed one nation, the Israelites, during natural life, and in that sense *IT WAS*. It ceased to bless the Israelites when it was abolished, and became an Old Testament, or a valueless title to the promises made to the Israelites in Ex. xix. 5, 6. We hold it, as an Old Testament, under which Israelites ceased to be, A.D. 33 or 72, more than 1,800 years ago. There is no pneu-ma (spirit) of Anti-Christ in it, as we hold it, namely, as an Old Testament. We hold it as an Old Testament, under which the Gentiles never were, even when it was in existence from Moses to Jesus, say 1,500 years; and under which Gentiles could not be after it was abolished, or became old or valueless as a title. There is, therefore, no pneu-ma (spirit) of Anti-Christ in Ex. xx., and its additions, as we hold it, for we speak of it as *Old Testament*, for we do not speak of it, as the Gentile Christianity speak of it, as the basis of their system.

The Gentiles never did hold the land of the Israelites, which is a part of the promises made to Israelites in Ex. xix. 5, 6, on condition that Israelites would obey the Testament of Ex. xx. and its additions, which obedience was to be their righteousness under that Testament of Ex. xx. (see Deut. vi. 26); except when it was held by Gentiles as trespassers on the inheritance which Jehovah gave to Israelites and to Israelites only. The great empires of Babylon under Nebuchadnezzar; of Medo-Persia under Cyrus the Great; of Greece under Alexander the Great; and the Romans, and the Saracens, and the Crusaders of Europe have held it not under grant from Jehovah as the Israelites have held it, and still have a right to that land under the same grant, but they held it by the power of the sword which was never any right, and the Turks now hold that land by the *power of the sword*; and *NOT*

by any title from Jehovah as the Israelites still have. If the Gentiles are under Ex. xx., they are then as trespassers on an old title, the valueless title of Israelites; and as Gentiles, have been and still are, trespassers on the national inheritance of Israelites which lies between the Euphrates and Nile.

Paul said, this Testament of Ex. xx., written on tables of stone, was "*abolished*," "*done away*," became old in his day, 1,800 years ago (see 2 Cor. iii.) ; and speaking of the same Testament of Ex. xx., under the name of FIRST Testament, which had a tabernacle tacked on it, in one room of which was, he said, the Ark which contained the tables of the Testament of Ex. xx. Paul says it vanished away in his day (Heb. viii. 13). He said too what made Ex. xx. vanish away, it was the Ev. Testament of Gen. xii. to xxii. which had then become the New Testament, or new title under which the Israelites were to hold the promises of Ex. xix. 5, 6 then held under Ex. xx., which was then to become an Old Testament or valueless title (Heb. viii. 13).

We now take up Jesus's testimony in regard to these Testaments.

Bear in mind it is the testimony of the man Jesus, the Ku-ri-os Christ, of Paul, who connects his Jesus Christ with the two Testaments, with the Testaments of Ex. xx. until it was abolished, say at Jesus's day, or A.D. 33 or 72, and with the Ev. Testament of Gen. xii. to xxii., when it became a New Testament. See Paul's argument from p. 63 to p. 87, and p. 39 to p. 47.

Bear in mind it is not the testimony of the Jesus Christs of Trinitarian or Unitarian Christianity, for they are Anti-Christs of two distinct genera: one God in man, and one of the genus ho-mo (the genus man). We believe we are the first naturalist who has ever described these two genera of Anti-Christs. Piles of books, it is true, have been written by Christianity even to find one Anti-Christ; we have found many, several of which have already been described and properly labelled, and properly placed in the mythological system of Christianity, occupying parallel places in Christian mythology, as the Chimera, the Dragon and the Centaur in the Greek and

Roman mythology. Christianity has never agreed who is even one Anti-Christ. Jesus spoke of many, and John spoke of many. They have agreed to find that one Anti-Christ in some division of Christianity, but never in their own division. The Greek Church found him in the Roman Church, and the Roman Church found him in the Greek Church, until Luther arose, when the Roman Church began to find Anti-Christ in Protestantism. The Protestants have agreed to find Anti-Christ somewhere in the Greek and Roman churches. The Protestants have been disposed to look for the one Anti-Christ among themselves, but never in their own division of Protestantism. The Presbyterians and Independents, now Congregationalists in New England, as Puritans in Great Britain, say from A.D. 1550, were disposed to find him somewhere in Episcopacy, as in the Established Church of Great Britain, or in Episcopacy of the Methodists, since it in America assumed the Episcopal form. We have but to collect all the testimony, the testimony of one church against another, and Christianity shall stand convicted, by its own witnesses, that all Christianity is Anti-Christ. But we have brought to light the tests of Anti-Christ — the long-lost tests which Christianity never knew, and hence it could not apply them to the detection of Anti-Christ, and Anti-Christ, for we must find **MANY** Anti-Christ. These tests are so simple, so easily understood, that the thinker outside of Christianity may apply them. Then these tests, which are really Jehovah's words, not mine, for I am but the echo of them; then, I repeat, these tests, which are Jehovah's words, which Paul calls the *pneu-ma* (spirit) *of his mouth*, spoken by Moses and the prophets, Jesus and the prophets, which Paul says will consume Anti-Christ (2 Thess. ii.). He will then appear in the mythology of Christianity as a myth which Christianity has worshipped or honored, and as Jupiter, Neptune and Pluto are now viewed by us in the ancient mythology of Greece and Rome.

We have defined our *second* witness, the man Jesus, the Ku-ri-os, Christ, to some extent positively, namely to the extent Paul defines him in connection with the **two** Testaments (see p. 39 to p. 47, and p. 63 to p. 87); and

we have defined him to some extent negatively, namely, he has no relation whatever to the Anti-Christ^s of Christianity, whether Trinitarian or Unitarian Anti-Christ^s.

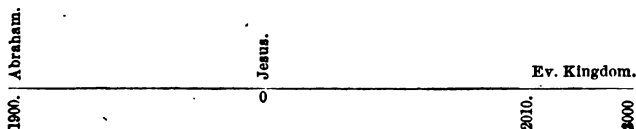
Ex. 1.

“Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.”

REMARKS.

Jesus, therefore, did not come to destroy the law, which was in Ex. xx. and its additions, nor let it pass away until it was fulfilled.

He told the young man who came to him, to keep the commandments of Ex. xx. He did not tell him, as Christianity would have done, and as it now does, he could not keep the commandments; that he must have the obedience of their Jesus Christ, who is Anti-Christ, which would be counted as his obedience or righteousness; and to have faith in this Jesus Christ, who is Anti-Christ. Jesus says, speaking of his day, 1,800 years ago, before Ex. xx. was abolished, whosoever shall do, that is, OBEY, these commandments, and TEACH men to obey these commandments, that is, before the Testament passed away, shall be called great in the kingdom of The-os (God). The kingdom here alluded to was the kingdom under the O. T. Kos-mos, as it was under the judges first and kings afterwards, as David and Solomon, not the Ev. Kingdom of the Ev. Testament, which Ev. Kingdom is still in our future, say from 2010 to 3000 in the following diagram :



Now, Christianity, if it had lived under the O. T. Kos-mos, and taught the law as they do, would have been the least in the kingdom of the O. T. Kos-mos. Christianity would then be classed with the Scribes and Pharisees, who made void the law. Now, in Christian teaching, since the abolition of the law, they do nullify an abolished Testament.

The man Jesus, while the Testament of Ex. xx. existed, taught men to obey the law. They then had the righteousness of that law, which was obedience to it. (Deut. vi. 26.) He never taught them they could not obey; for nothing was easier than obedience to those few simple, just and good laws. Indeed every man who had a brain which was not corrupted, had all the organs there that would have made him do far more than the law required. The organ of benevolence was there, for example, which taught men to love everything, Jehovah, all the animals, man among them. No man who had this organ uncorrupted by Christianity, which legalizes killing in the nation's councils, in granting commissions in the army and navy to kill, could kill his fellow-man, or even kill a fish, bird, or other animal, without a hard struggle against the voice of love, which speaks kindly and tenderly, like Jehovah, to everything that lives.

Paul says the Gentiles in his day, 1,800 years ago, who did not have the law of Ex. xx., DID BY NATURE, that is, by this brain organ, the things contained in the law. The men who have this brain are a law to themselves; for it speaks in the incorrupted brain louder than the voice that spake this law on Mt. Sinai. Paul says this law is written on the heart, THE BRAIN, of these Gentiles, who never heard of the law in Ex. xx. Read Rom. ii. 14, 15.

Jesus taught, in his day, while the Testament of Ex. xx. existed; he taught not only the Testament itself, which was the Ten Commandments, but he taught all the additions, as for example, the lepers whom he cleansed, he bid them go and make the offerings required in such case. He himself went to Jerusalem three times a year to worship as the law required. Christianity, if it had been in Jesus's day, would have nullified Ex. xx. by its teachers,

and taken away all its additions as ark, to put the Testament in; as the tabernacle to put the ark in; and altar to make sacrifices on, &c., thus taking from Ex. xx. its additions, which was forbidden: Deut. iv. 2, which forbade adding to or taking from the law. It is thus Christianity teaches the law, now that it is abolished. Christianity, therefore, in regard to Ex. xx. has never taught as the man Jesus taught.

We return to the man Jesus: that the law should not pass away until all was finished. Let us now see what were the very last of the things to be done that the law might be fulfilled in order to its passing away. This last thing was his death. We speak of his death, not in connection with both Testaments, as we have done in Paul's testimony, p. 39 to 47, but in connection with the Testament in Ex. xx.

Under the Ev. Testament, his death was in the place of the testator, to confirm or establish that Testament, as we have seen in Paul's testimony referred to, p. 39 to 47.

Under Ex. xx., his death was for two objects, viz.:

1. In the place of the testator, to confirm or establish the Testament of Ex. xx.

2. In the place of the heirs, Israelites, under this Testament, who were transgressors under it; to be the lamb that took away the sin of the O. T. Kos-mos.

As he was dying, he said, it is finished. He meant to say, that the last thing to be fulfilled before the Testament of Ex. xx. could pass away, his death, was finished. It is finished.

Ex. 2, in Jesus's testimony.

Jesus directed all his hearers to the scriptures generally. Jesus's scriptures were the books from Genesis to Malachi, for the books from Matthew to Revelation were not written until after his death; and were not collected in a book until 325 A.D., when it was done by the Council of Nice, and called by them, without divine authority and against divine authority, New Testament. Jesus told his Math-e-tai (disciples) to search the scriptures, for in them ye think ye have eternal life; and they are they that testify of me. The most important

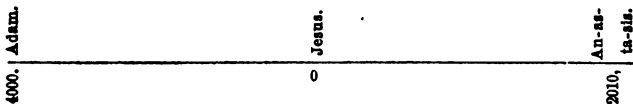
writer in these scriptures was Moses, who wrote five books of these scriptures; viz., Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; and who was the only recorder, in all the Bible, of the two Testaments: one he recorded in Gen. xii. to xxii., which he called the Ev. Testament (Gen. xvii. 8, 19), and one he recorded in Ex. xx., and its additions in other parts of Exodus, Leviticus, Numbers, and Deuteronomy. Jesus, therefore, in telling the people to search the scriptures, must particularly have referred to the searching the books of Moses; and more particularly still to search these two Testaments to find life, and to find in the Ev. Testament, eternal life: for both of those Testaments had promises: those in Ex. xx. to Israelites only, and to them only during natural life; and to those in the Ev. Testament were promises to all the families and nations of the earth, Israelites and Gentiles. (Gen. xii. 3, and Gen. xxii. 18.)

Ex. 3.

Jesus says, Moses wrote of me. Moses wrote of the man Jesus, the Christ, in the seed of the woman (Gen. iii. 15); who, like the seed of Abraham, were to be as numerous as the stars. He was to occupy as prominent a place in the seed of the woman as he was to occupy in the seed of Abraham, in which last seed he was Ku-ri-os (Lord) Christ over a multitude of Christs. The woman's seed, numerous as the stars, were to bruise the head of the serpent's seed, who, like the woman's seed, were a race of men, a race, too, who should work in the earth on the same basis as the serpent. The serpent, though one of the animals, was the wisest. This is saying a great deal, as all animals, even the very insects, are endowed with wisdom, which is wonderful to those who study their wisdom. The serpent set up as a reformer, for he was going to elevate Adam to a place among the gods. All the serpent-seed since that day have proposed to elevate man from earth to heaven as Brahmins, Buddhists, and Christianity, now do.

Jehovah said Adam should die; that is, he should return to the dust from whence he came; but the ser-

pent said he should not die. The serpent-seed from the time of Adam have taught the same doctrine, namely, he should not die, but he should live forever, as the Brahmin, Buddhist, and Christianity now teach. The serpent, as a reformer, succeeded in getting Adam and Eve out of the only kind of Paradise he was constituted to enjoy ; and left him out ever since, thus bringing all the families and nations of the earth out of that kind of Paradise during life. The serpent-seed promised him a Paradise after death, in their heaven, which is a delusion the serpent-seed teach. The serpent worked through the woman, who is most easily deceived ; the one who has been, is, and will continue to be deceived. The serpent-seed to this day, work through the woman, and always take the opportunity, when the man is not at home, as the serpent did. The woman-seed are to overthrow all such teachings in the earth, which is called bruising the serpent's head ; they teach, as Jehovah teaches, that man, at death, goes to the dust. If he lives again, it must be in the future, at the An-as-ta-sis, say A.D. 2010. See the diagram below :



The woman's seed aim to restore man to just such a Paradise as Adam was driven from, where grows everything good for food and pleasant to the sight ; where there is such plenty that he may eat freely. The woman seed believe man is an animal, and that he is to be blessed as an animal. This is the only true theory of man, and it is only on this theory, namely, that man is an animal, and nothing besides, and nothing above an animal, that man can be blessed. The woman seed believe that man and woman may unite, one as principal, and the woman as helpmeet, and build, in a few years, a Paradise that will contain everything good for food and pleasant to the sight, so that there may be plenty of such good things ; and that even in the first year they

may have bread and bread in plenty, but some other things besides; and in the second year, they may have more variety still; and in the third year, they can have still more variety, so that they will have, in the seventh year, nearly everything growing in the Paradise that is good for food and pleasant to the sight. Thus the kind of Paradise Jehovah intended men to live in is in the earth; it has in it everything good for food and pleasant to the sight; that it may be enjoyed from birth to death, and that it is so easily made that a man and a woman, working together, on the model Jehovah made for man when he created him, may make one. The seed of Abraham in the Ev. Testament propose to bless the families and nations of the earth on the same theory, namely, that man is an animal, and nothing more than an animal, and that if he is to be blessed at all, he must be blessed on this theory of man.

Now the war of the woman's seed, at the head of whom is the man Jesus, the Ku-ri-os (Christ), against the serpent seed, at the head of whom also is the name Jesus Christ, the Anti-Christ of Christianity, is *really a war between the two theories of man*, which the serpent seed have and the woman's seed have. The earth has had misery enough on the serpent-seed theory. The woman's-seed theory of man is based on a common-sense view of man; on the naturalist theory, which classes man in Greek with zoology, which treats of animals; and in Latin with animals, who are animated by air, anima in Latin; and it is based on the scriptural theory of man, for man, as well as other animals, is said to be made of the same thing, — dust, as the translators call it. See Gen. ii. 7, and Gen. ii. 18. The common-sense view is the translators' view, who say man is made of dust; the naturalist view of man, and the Scripture view of man is, that at death, like other animals, he goes back again to the same things of which he was made.

Again, Moses wrote of the man, Jesus, not only as the seed of the woman (Gen. iii.), but as the seed of Abraham, the seed by faith, in the Ev. Testament of Gen. xii. to xxii., who, as instruments of Jehovah, are

to bless all the families of the earth, Israelites and Gentiles. (Gen. xii. 3.) As one of the seed of Abraham, by descent Jesus is a man, for Abraham's seed by descent must be animals of his own kind; that is, a man; as one of Abraham's seed by faith, Jesus was a righteous man, under the Ev. Testament, like Abraham, by faith. (Gen. xv. 6.) As one of the seed, sons, or children of Abraham by faith, Jesus occupies two very different relations to Jehovah, the testator of the Ev. Testament, namely, as an HEIR and a SERVANT.

1. As an heir of Jehovah's promises which are recorded in this Ev. Testament of Gen. xii. to xxii.

As Paul says, if children they are heirs of The-os (God) promises which are in this Ev. Testament, and they are JOINT heirs with Jesus the Christ.

ROM. viii.

Among these promises, is the promise of the earth: for the Psalmist says, the righteous shall inherit the earth, not inherit heaven; and Jesus says, the meek shall inherit the earth. Jesus says, in his day, 4,000 years after Adam, that no one but himself had ever ascended to heaven (John iii.) no, not even Enoch or Elijah, in all the 4,000 years before him, from Adam to Jesus.

2. As a SERVANT of Jehovah; as an empowered servant, who is empowered to do the work of a servant of Jehovah, to bless the families and nations of the earth, Israelites and Gentiles (Gen. xii. 3, and Gen. xxii. 19), who are all to be blessed under One Testament, viz., the Ev. Testament, when Jesus came, and when the Testament in Ex. xx., under which Israelites had been blessed for 1,500 years, had been abolished.

As an empowered servant, he was an anointed one, in English; a Messiah in Hebrew; and a Christ in Greek.

As head of these Christs, who are as numerous as the stars (Gen. xv. 6), he is called Ku-ri-os, Christ: for he rules these Christoi or Christs.

Jehovah is really the Saviour, the ONLY Saviour; he is really the Redeemer, the ONLY Redeemer, and these ser-

vants, called Christs in Greek, are Saviours and Redeemers, in a representative sense, for Jehovah employs them as servants to bless the families and nations of the earth. It is as one of these servants Jesus is a Saviour or Redeemer, and his eminence among these Saviours or Redeemers, is expressed by the word Ku-ri-os (Lord) which distinguish the man Jesus, as the Ku-ri-os (Lord) Christ.

Again, Moses also speaks of the man Jesus, the Lord Christ, as the one to die in the place of the testator, to confirm, or establish, as Paul expresses it, to confirm the promises made to the fathers in this Ev. Testament, such as Rom. xv. 8, Abraham, Isaac, Jacob, who may be called the fathers, in two senses, viz., 1. As the progenitors of the Israelitish race; and, 2. As the fathers of the faith and hope in the Ev. Testament, in which faith and hope Israelites lived from Abraham to Jesus and Paul, a period of 1,900 years; of whom Paul said in his day, 1,800 years ago, they were as numerous as the stars. (Heb. xi.) Of whom he said, these all died in the faith of this Ev. Testament; of whom he said, they all died, not having received the promises of the Ev. Testament; of whom he said, they all died, seeing the fulfilment of the promises of the Ev. Testament in the distant future, say A. D. 2010; at the An-as-ta-sis (see diagram, p. 97, for the an-as-ta-sis); of whom, as Paul said, to use his own language, they all died in the faith, in the faith of Abraham (Gen. xv. 6), not having received the promises, but they saw them afar off. (Heb. xi.)

SAVIOUR, REDEEMER.

We want in a Saviour or Redeemer, who is to save us at the an-as-ta-sis, from the dust to which we go at death; we want, to repeat, creative power, not blood, in the Redeemer who is to redeem us from the dust. Unless we have such a Redeemer, we must go back to the dust at death and perish, never awakening from the dust. It is El or Shad-dai, which are other names the Supreme One gives himself, to represent himself as Almighty, that we want for a Redeemer and Saviour of the

kind of salvation which is now under consideration. El or Shad-dai alone can RE-CREATE us from the dust as Adam was created from the dust. He may empower the Christoi or Christ, to represent him in this kind of redemption, yet the power by which we are redeemed from the dust must come from El or Shad-dai; and we must ascribe the power of our salvation, in this sense, to him and him alone. Is there any glory in such a salvation, we must ascribe the glory to El or Shad-dai, for it is his power that saves; not to Jesus, but to El or Shad-dai, must we ascribe the power and glory of our redemption in this sense. It is to Jesus, in the representative sense, we may ascribe power and glory. Jesus, in the prayer he taught his disciples, in which he joined, saying, Our Father, he ascribed to El, who is necessarily the father, THINE is the power and the glory, not MINE is the power and glory.

It is in these Scriptures where Moses thus speaks of Jesus as the seed of the seed of the woman (Gen. ii. 15), and as the seed of Abraham (Gen. xii. 3), Jesus must have chiefly referred, when he told his disciples to search the Scriptures; and it was chiefly to Moses he referred his disciples to search the Scriptures to find eternal life, as Moses describes it in the Ev. Testament of Gen. xii. to xxii. It is a kind of eternal life Christianity knows nothing of. We cannot, even so far, resist the conviction that Jesus, in telling his disciples to search the Scriptures to find eternal life, he meant to tell them to search the Ev. Testament of Gen. xii. to xxii.

When he says, Moses wrote of me, he must have included in his meaning, the teaching of Moses about the seed of the woman (Gen. iii. 15); and the teaching of Moses in the Ev. Testament about the seed of Abraham.

Moses speaks of Jesus in Ex. xx., where he occupies two positions, as an HEIR and a SERVANT.

1. As heir of the promises of Gen. xix. 5, 6, under the Testament of Ex. xx.

2. As a servant to bless the families of Israel under it.

We cannot dwell here at present. But we may say, he blessed the families of Israel in two ways, to speak of

no other ways, namely, by his death, to say nothing of what he did as a teacher in the land of Israel during his life.

1. He died in the place of the testator, to confirm the promises (Rom. xv. 8) made to the fathers under Ex. xx., at the head of whom we find Moses and Joshua and a multitude of others, who were at Mt. Sinai or Horeb; all of them, all alive: all alive on the day when this Testament was spoken, say 1500 B.C.; and 430 years after the fathers, Abraham, Isaac and Jacob, of the Ev. Testament of Gen. xii. to xxii.

When, therefore, Jesus told his disciples to search the Scriptures, he meant Moses chiefly, and Moses chiefly in the two Testaments: the Ev. Testament of Gen. xii. to xxii., and the Testament in Ex. xx. This was the man Jesus the Christ, not the Jesus Christ of Christianity, who exalted Moses.

When Jesus says, Moses wrote of me, he meant as Moses wrote of him as the seed of the woman; and chiefly as he wrote of him in the Ev. Testament of Gen. xii. to xxii., and in Ex. xx. Bear in mind, it is the man Jesus, the Christ who speaks exaltedly of Moses, not the Jesus Christ of Christianity.

The man Jesus saw only these two Testaments which Moses records, and he could see no other Testaments but these two, which Moses records. Jesus, who knew the Scriptures, knew the one Moses called the Ev. Testament (Gen. xvii. 7-19); and he must have known the one in Ex. xx., which contain the Ten Commandments, for Moses in so many places calls it a Testament: as in Deut. v. 2, as in Deut. ix. 9, 11, 12, 14 verses, as in Ex. xix. and xx., as in Ex. xxiv. 28. He knew the ark was called the ark of this Testament, which was written on tables of stone and kept in the ark. To suppose Jesus did not well know these two Testaments which Moses records, were Jehovah's two Testaments, is to suppose he was very ignorant of the Scriptures and of Moses, who records these Testaments; and that he himself had not searched them; suppositions so absurd that the naming of them is enough to make us reject them. We must, therefore, regard everything that Jesus says

about searching the Scriptures and about Moses, as strong evidence from Jesus, that the two Testaments of Gen. xii. to xxii. and Ex. xx. are Jehovah's two Testaments. This is the man Jesus, the Christ, who exalts Moses, not the Jesus Christ of Christianity.

How differently the man Jesus speaks of the Scriptures and Moses, from the way the Bibles of Christianity speak. Jesus says, search the Scriptures, namely, from Genesis to Malachi; and that the searchers will find in those Scriptures the way of eternal life.

The Bibles have, over the same books, from Genesis to Malachi, the words Old Testament, which mean by Paul's authority (2 Cor. xi.) that all those books from Genesis to Malachi are abolished, are done away, as the Old Testament.

Again: Jesus exalts Moses, for he is in the Scriptures, and the chief prophet in the Scriptures which Jesus told his disciples to search.

2. He says of Moses, he wrote of me.

3. If they believe not Moses and the prophets, and Moses is the great chief of the prophets, neither will they be persuaded though one rose from the dead.

Now the Bibles have the words Old Testament over all the Scriptures from Genesis to Malachi, among which are the five books of Moses, namely: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. In other words, the words Old Testament of the Bibles abolish Moses, do away with Moses, and make his books a part of their old or valueless Testament. They thus abolish the two Testaments of Jehovah, which are recorded in Moses, one of which, the one in Gen. xii. to xxii., is Jehovah's Ev. Testament.

The man, Jesus, the Ku-ri-os (Lord) Christ, gave the Scriptures to the people of his day, 1,800 years ago; but the Christianity which has various Anti-Christ in it, abolishes the Scriptures from Genesis to Malachi.

The man, Jesus, the Lord Christ exalts Moses as a prophet, who spake of him; but Christianity, which has Anti-Christ in it, abolishes Moses, and puts him in their old or valueless Testaments.

They give the people the books which records the

writings of Moses and the prophets, but they put a lock on their lips that they may not open them to speak; they cut out their tongues that they may not unmask the false prophets, who work in the name of Jesus Christ, who are Anti-Christ. They have stopped the ears of the people so that they will not listen to Moses.

The man Jesus, the Lord Christ, exalts Moses, who describes the two seeds, the seed of the woman, at the head of whom is the man Jesus, the Ku-ri-os Christ; and the serpent-seed, at the head of whom are the Anti-Christ of Christianity, abolish Moses, and put him in their old or valueless Testament.

The man Jesus, the Ku-ri-os Christ, exalts Moses, who records Jehovah (two Testaments in Gen. xii. to xxii., and in Gen. xx.) ; and they preserve them for the people to study, and see Jehovah's gracious designs in Ex. xx. to one nation, the Israelites; and his gracious designs to all the families and nations of the earth, as unfolded in the Ev. Testament. But Christianity, which has in it the Anti-Christ, abolishes Moses, and puts him in their old or valueless Testament.

MOSES'S PREDICTION OF A PROPHET THAT WOULD ARISE IN HIS FUTURE LIKE HIMSELF.

We refer to this prophecy simply to show what the man Jesus, the Ku-ri-os Christ, who was the prophet Moses foretold would testify about these two Testaments, if he really was a prophet like Moses. If he was like Moses he would teach about the two Testaments exactly as Moses taught. If he was unlike Moses, as the Jesus Christ of Trinitarian and Unitarian Christianity are, for they are Anti-Christ, they would teach altogether unlike Moses.

Moses addressing the Israelites in his last days, in his valedictory address, which runs through all the Book of Deuteronomy, his dying address to them, comforts them and himself with the promise of the rise and coming of this prophet in these words:

"For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as

for thee, the Lord thy God hath not suffered thee so to do.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

"According to all that thou desirest of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

"And the Lord said unto me, They have well *spoken that* which they have spoken.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

"And it shall come to pass, *that* whoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

"But the prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

"And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, *that is* the thing which the Lord hath not spoken *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

Remark: We desire to show the *strong contrast* between the man Jesus, the Ku-ri-ous Christ, whom Moses foretells under the names, "A PROPHET *like unto me*" (Moses), and the Jesus Christ of Trinitarian and Unitarian Christianity, in regard simply to the question, which are two Testaments, namely: whether they are they which are in Gen. xii. to xxii. and Ex. xx., which are the two Moses records; or whether those are they which Christianity makes in their divisions of the Bible into Old and New Testaments. The man Jesus, the Ku-ri-os (Lord) Christ, must stand or fall by this test, viz.: is he a prophet like unto Moses in one single

respect; that is, in teaching the two Testaments of Gen. xii. to xxii., and Ex. xx. as Jehovah's Testaments; for Moses taught that they were. Jesus taught Gen. xii. to xxii. as an Ev. Testament, as in Gen. xvii. 7-19, which in Jesus's day became the New Testament. Jesus taught it in many ways, and he said his blood was the blood of the New Testament, of Gen. xii. to xxii.

Moses taught Ex. xx. was a Testament, in many places, speaking of it as Ten Commandments written on two tables of stone, as in Ex. xix. and xx., as in Ex. xxxii. 15, as in Ex. xxxiv. 28, as in Deut. v. 2, Deut. ix. 9, 11, 15.

Now, the man Jesus, the Ku-ri-os (Lord) Christ, taught Ex. xx. when he told the young man to keep the commandments in Ex. xx.; and he taught the additions to Ex. xx. in the offerings he told the lepers, whom he cleansed, to make.

Now, the Christianity, Trinitarian and Unitarian, which have other Jesus Christs, is totally unlike the man Jesus, the Ku-ri-os, who is the prophet Moses foretold should come, and who should be like him in all his teachings. Moses spoke of him as the prophet who should teach like Moses; a prophet; not a prophet who should be a superior of Moses, but a prophet who should be like Moses; a prophet that should sit at the feet of Moses and learn of him, that he might be a prophet like unto Moses; a prophet who should sit at the feet of Moses, that he might catch the inspiration which inspired Moses, that he might be a prophet like Moses, by teaching the inspiration which animated Moses. Moses was the great prophet of Israel; Jesus was the echo of Moses. Moses was the sun, the great light whom the prophets reflected, some more, some less than others, as Isaiah, Daniel, Ezekiel and other prophets, for 1,500 years, until Jesus came, who alone spoke like Moses, by teaching all that Moses had said; not a part of Moses, as the prophets between Moses and Jesus had done. The little we have of Jesus's teaching in Matthew, Mark, Luke and John are but a drop in the ocean of Jesus's teachings. The world would not hold the books, says John, if what Jesus taught were written; yet in that little there is

enough to establish the point that the man Jesus, the Ku-ri-os, Christ, was the prophet, like Moses. Christianity has no Jesus Christ that answers to the prophet of Moses. We give several examples showing this fact, viz., they do not answer to the description, for he must be like Moses.

Ex. 1.

Instead of teaching like Moses, Christianity abolishes all the Scriptures, in which the chief prophet is Moses. The man Jesus, on the contrary, said search the Scriptures, in which is Moses. They abolish them by putting Old Testament over the Scriptures which the man Jesus called Scriptures. They thus abolished both Testaments of Moses, the Ev. and Old Testament, which Jesus taught. The man Jesus, the Ku-ri-os, Christ, by this test, is the prophet Moses foretold would be like him. The Jesus Christs of Christianity are unlike Moses, hence they are false prophets.

Ex. 2.

Christianity teaches different Testaments from what Moses taught, and from what Jesus taught, who was the prophet like him. Moses and Jesus taught the Ev. Testament of Gen. xii. to xxii., and Ex. xx. But Christianity teaches two very different ones in their Bibles. They teach one Testament is from Genesis to Malachi, and one is from Matthew to Revelation. The Jesus Christs of Christianity, therefore, are not like Moses; hence they are not prophets that should come.

Christ, by this test, is the prophet Moses foretold would be like him. The Jesus Christs of Christianity are unlike Moses, hence they are false prophets.

Ex. 3.

OLD AND NEW TESTAMENTS.

Christianity taught that the books from Genesis to Malachi were Old Testament. The man Jesus, the Ku-ri-os, Christ, taught that Ex. xx. and its additions were Old Testament. Christianity taught that the

Testament from Matthew to Revelation was the New Testament. Moses and Jesus taught that the Testament in Gen. xii. to xxii. was the Ev. Testament, which became the New Testament in Jesus's day. Thus the Jesus Christs of Christianity, which do not teach the same New and Old Testaments as Moses taught; that is, they are not like Moses, hence they are not that prophet.

Christ, by this test, is the prophet Moses foretold would be like him. The Jesus Christs of Christianity are unlike Moses, hence they are false prophets.

This was the way Christianity came to divide the Bible into Old and New Testaments. It was that all that was written before Jesus, as Moses and the prophets, was an Old Testament, and all that was written after Jesus was New Testament. They put the words Old Testament over it to express the idea that all that was from Genesis to Malachi was abolished, was done away, was old or valueless. Hence the people neglected to read it, or know what it taught. An argument drawn from those Scriptures was supposed to be answered by saying, that is Old Testament, that is the old Bible, that is done away. An argument based on Moses's teaching was also answered, as just stated, it is done away. We have often had arguments drawn from Moses or Scriptures answered in this way by the most intelligent, prominent and oldest members of the churches. I care not what Moses says; I care not what the prophets say, if Moses is spoken of as a prophet. They, the Jesus Christs of Christianity, instead of preaching like Moses, have abolished his teaching; will not listen to his teaching or care for it. They even resist the ag-i-on pneu-ma (*Holy Spirit*), who spake as they were moved by the ag-i-on pneu-ma, which spoke in them. They thus resist all the teachings of Jesus, which says search these very Scriptures. They resist Paul, who says of these Scriptures, they make wise unto salvation.

They thus take away the Scriptures from the people, including Moses's teachings; their Jesus Christs are unlike the prophet who was to come, who was like Moses.

It is Moses, therefore. who teaches that the man

Jesus, the Ku-ri-os (Lord) Christ, is the prophet he foretold would arise, for he taught as Moses. It is this same Moses who teaches that the Jesus Christs of Christianity, Trinitarian and Unitarian, are not that prophet; for they not only do not teach as Moses, but they reject his teachings.

It is Moses, who teaches the man Jesus, the Ku-ri-os (Lord) Christ, is the prophet, for he taught like him; hence the man Jesus is the true prophet. It is Moses who teaches the Jesus Christs of Christianity are false prophets, for they not only do not teach him as a prophet, like Moses would, but they reject Moses's teaching; hence these Jesus Christs of Christianity are **FALSE PROPHETS**.

This Christianity, which has these Jesus Christs, who, by Moses's testimony are false prophets, profess to venerate **THEIR** New Testament, not Jesus's New Testament, have no authority for what they venerate. The man Jesus, the Ku-ri-os, Christ, knew no other Scriptures but Moses and the prophets when he said to his disciples, search the Scriptures. Now, what Jesus, the man, told the people to do, namely, search the Scriptures of Moses and the prophets, Christianity *does not do*, for they abolish them under their Old Testament; and what the man Jesus, the Ku-ri-os, Christ, did not tell any one to do, namely, search the New Testament of Christianity, that is, the books from Matthew to Revelation, Christianity *professes to do*. We say Christianity professes to search **THEIR** New Testament, but we shall see Christianity does not search their own New Testament, for they have never yet found the teachings of the man Jesus, the Ku-ri-os, Christ, the prophet who spake like Moses in their New Testament. They do not listen to anything the man Jesus, the prophet like Moses, taught there. They listen to Jesus Christ, who, by John's tests, are Anti-Christs (1 John iv.), and they listen to Jesus Christs, who are false prophets, by one single test of Moses about the prophet who should arise in his future; they listen to these Jesus Christs of Christianity, whose teachings are nowhere to be found, from Matthew to Revelation. Christianity, indeed, has given the book

which they call New Testament, the books from Matthew to Revelation, but they silence the man Jesus, the Ku-ri-os Christ, who speaks there; and they silence the Paul, the apostle to the Gentiles, who speaks there; they silence every other writer, who speaks there. They have taken away in this manner even their New Testament from the people.

We conclude, here, Jesus's testimony, which are the Testaments by two facts, viz.:

1ST FACT.

The seed by faith, by whom Jehovah will bless the families and nations of the earth, must all speak alike. Of these seed are Moses and the prophets, Jesus and his apostles. Now, Paul and Jesus are two of this seed by faith; and they must both speak alike on every subject connected with the Testaments. They must all be ONE, without disagreement of any kind, either in the Ev. Testament or the Old Testament of Ex. xx. Jesus said to his disciples, just before he died, that he and Jehovah, the testator, were ONE on the subject of these two Testaments; and he desired that they, his disciples, should be ONE on these Testaments, as fully as he and his father were ONE. Now Paul, the apostle to the Gentiles, and the man, Jesus, the Ku-ri-os, Christ, were ONE, on these Testaments: for, as we have seen in their evidence, they both agree in teaching that the Testament in Gen. xii. to xxii., and Ex. xx., are the Testaments of Jehovah. They do not show in their Testaments the slightest difference in what is Unity of the Faith built on the Ev. Testament, where is the righteousness of faith (Gen. xv. 6), and what is the righteousness of obedience in Ex. xx; and they do not show the slightest difference between them in any point in those Testaments.

Christianity, by the way, has used this passage, "I and my father are One," to prove their Jesus Christ and Jehovah were one God. If the ellipsis is God, then when he says to his twelve disciples, "I would that you twelve were one God, even as we two are one God." By such reasoning Christianity has taught that their Jesus Christ

is God ; that their Jesus Christ, who is Anti-Christ by John and false prophet by Moses, is with the God, the father, whom Christianity teaches is One God, thus showing a Duality of Gods making One God. In John, they prove a Trinity of Gods make one God. We illustrate :

John is speaking of one testimony in heaven from three witnesses, and one testimony in earth from three witnesses. The ellipsis to be supplied by John is witness, and the ellipsis which Christianity supplies is God. Let us see which is the proper ellipsis to be supplied, which the general subject suggests, namely, witness or some word similar, or the word which Christianity supplies, which is God.

Ex. 1.

There are three that bear record, or bear witness in heaven, the Father, the Word, the Agion pneu-ma (holy spirit) ; and these three are one witness or one in their testimony. It is not, these three are one God.

Ex. 2.

The first three witnesses bear witness in heaven ; the next three witnesses bear witness in earth. Let us hear what is said of the last three witnesses. There are three that bear witness in earth, the pneu-ma (spirit), and the water and the blood ; and these three agree in giving one testimony. It is not, as Christianity says, these three are one God. Here are six witnesses, three in heaven and three in earth, agree in giving one testimony on one subject. What is that subject? They all agree that Jesus Christ came in the flesh, by water and blood, as any other child comes who is born of a woman.

2D FACT.

With this fact or statement, which the man, Jesus, the Ku-ri-os, Christ makes, we close the testimony of Jesus on the two Testaments. Jesus says, "I came not to do my own will, but the will of him that sent me."

We have abundant evidence all through the testimony about the Testaments of the man, Jesus, the Ku-ri-os,

Christ, that he came to do the will of his father, as it is recorded in the two Testaments of Gen. xii. to xxii., called the Ev. Testament (Gen. xvii. 7-19), made to Abraham and his seed 1900 B. C., and the one recorded in Ex. xx. and its additions, which was 1500 B. C. He found the will of his father, therefore, which he came to do, recorded in these two Testaments just mentioned, one 1,900 years before he was born, and the other 1,500 years before he was born. When, therefore, Jesus says he came to do his father's will, we know from his testimony on these Testaments *what that will is, where it is, and when it was given, and to whom given*; and that is briefly expressed in the Ev. Testament of Gen. xii. to xxii., given to Abraham and his seed by faith, 1900 B. C., and in the Testament of Ex. xx. and its additions, given to Israelites, under Moses, at Mt. Sinai, 1500 B. C.

We know, from the same testimony of Jesus on the two Testaments, that he did not come to do his own will. What, therefore, we find in the book, from Matthew to Revelation, is not a Testament nor will of his own. It is not a New Testament made by the man Jesus, the Ku-ri-os, Christ, for he did not come to do his own will. We know from Jesus's and Paul's testimony, that the New Testament is in Gen. xii. to xxii., not in the book from Matthew to Revelation.

The man Jesus, the Ku-ri-os, Christ, therefore, was not the founder of any system.

We know this, first, from his testimony about the two Testaments, that the system he taught was found in the Scriptures, from Genesis to Malachi, in Moses, and in the two Testaments, which Moses records.

We know, secondly, that he came to do the will of his father, who sent him. This is positive, and is from his own lips.

We know, thirdly, that he came not to do his own will; that is, to found a system of his own.

We shall know, fourthly, by and by, when our Testaments are developed, that the man Jesus never gave the name, Christians, to his followers, nor the name Christianity to any system. This was done by the enemies of the man Jesus. It is true to this day, that it is

the Jesus Christs of Christianity who are the Anti-Christs of 1 John iv., and the false prophets of Moses, that are the enemies of the man Jesus, the Ku-ri-os Christ, who still call the followers of these Jesus Christs, Christians, and the system, Christianity.

We must understand further, when Jesus Christs are said to be the founders of Christianity, the statement must be confined to the Jesus Christs of Christianity, who are by John, Anti-Christs, and by Moses, false prophets, both of whose coming the man Jesus predicted.

Jesus predicted not only that they would come, but they come *bearing his name*, Jesus Christ. All Christianity, Greek, Roman, if they wished to deceive, and Protestant, agree in this, that their Anti-Christs should assume the name of Jesus Christ, which is certainly the very best name they could have chosen to come in. Deceivers of all kinds have often assumed respectable and honored names to accomplish their wicked designs.

Let it be well impressed on the mind, which, Jesus says, these Anti-Christs and false prophets would come **IN HIS NAME**. They robbed the man Jesus, the Ku-ri-os Christ, of his name, to give the Anti-Christs and false prophets of Christianity currency. Let it be proclaimed everywhere that Anti-Christs and false prophets are preached in every Christian system under the precious name of the man Jesus, the Ku-ri-os Christ. We have furnished the tests to know the Anti-Christ who assume the name Jesus Christ.

It is Anti-Christ, not the man Jesus, who is the founder of Christianity, a system nowhere found in the Bible.

It is Anti-Christ, who did not come in the flesh, but came as God in man. 2 John, verse 7, says: "*Many deceivers are entered in the O. T. Kosmos, not WORLD, as the translators say, who confess not that Jesus, the Christ, is come in the flesh. This is a deceiver and an Anti-Christ.*" These deceivers are now, 1,800 years after John in Ex. xx., the abolished Testament.

Look for Anti-Christ, not calling himself by his own name, but the name of the man Jesus, the Christ. It is

Anti-Christ who is preached as he who died for the sins of Israelites and Gentiles; sins by the standard of Ex. xx., which has been an abolished Testament ever since the death of the man Jesus, say A.D. 33, over 1,800 years ago. Where there is no law there is no transgression. Hence Israelites have no sin under an abolished Testament: hence they need no Anti-Christ to bear their sins. Gentiles were never under it when it existed from Moses to Jesus, 1,500 years: hence in that period they had no sin under it. They have not had sin under it after it was abolished: hence they had no need of Anti-Christ to bear their sins.

All these Anti-Christ teachers are all ignorant of the doctrine of the death of the man Jesus, in connection with the two Testaments.

It is the false prophet, who does not teach like Moses, but teaches to abolish Moses, that comes also in the name of the man Jesus, the Ku-ri-os Christ. It is a good name to choose to pass a false prophet under.

Jesus said they should almost deceive the very elect. We see all Christianity is deceived, for Anti-Christ, under the name Jesus Christ, is preached far and wide, and believed to be Jesus Christ. No one suspects, no one has the shadow of a suspicion that Anti-Christ is in the Church under the name Jesus Christ. All Christianity is in love with Anti-Christ under the name of Jesus Christ; all worship Anti-Christ under the name of Jesus Christ. They baptize people in the name of Anti-Christ, thinking he is Jesus Christ. They eat the supper of Anti-Christ thinking him Jesus Christ. All Christianity is deceived. You may be sure Christianity has no elect one in it.

It is the same way with the false prophets. They would, if possible, deceive the very elect, the elect on the basis of the Ev. Testament of Gen. xii. to xxii. The men, on the basis of the Testaments, as they stand, have got the tests of Anti-Christ: hence they cannot be deceived.

Awake, awake, ye nations, to the fact, painful but true, that Anti-Christ is over the land, in the good name, Jesus, the Christ!

OTHER EXAMPLES OF TESTING ANTI-CHRIST.

We may know Anti-Christ by the following signs, in addition to the great tests already given. Bear in mind, all the Anti-Christ^s we have now under consideration call themselves by the name, Jesus Christ, and that they would deceive the very ELECT if it were possible.

Ex.

These Anti-Christ^s, though they profess to preach Ex. xx., you may know them as follows:—

Moses taught men to obey Ex. xx., and that obedience to it was the righteousness of it. (Deut. vi. 26.) The man Jesus told the young man to keep the commandments; that is, before Ex. xx. was abolished. Thus Jesus, in this respect, was a prophet like Moses; for he taught like Moses.

Every one was taught by Moses and Jesus, as long as this Testament existed,—that is, from Moses to Jesus's death, a period of 1,500 years,—to have his own righteousness, not somebody else's. When it was abolished, its righteousness was also abolished.

The righteousness of faith was taught under the Ev. Testament.

Christianity, built on Ex. xx., which is an abolished Testament, teaches as follows:—

They made men, Israelites and sinners, sinners by an abolished standard, when they could have no sin by it. The Israelites had none under it since A.D. 33, when it was abolished; hence, they had no need of Anti-Christ to hear their sin when they had none by that standard.

They teach the people they cannot obey these commandments. Paul said in his day, 1,800 years ago, the Gentiles by nature could obey it, who did not have this law. (Rom. ii.) Such teachings as Christianity thus taught, encourage disobedience to laws so just that anybody could obey them.

They taught that their Anti-Christ had obeyed them, and it was only necessary to believe that he obeyed, and that faith in him would be counted as their obedience or their righteousness.

The people confessed publicly, in their churches, on their knees, saying, The things we ought not to have done, we have done; and the things we ought to have done, we have not done.

What a confession of wickedness is this made by Christianity itself of itself! We do not say it of them. They say it of themselves.

How happy it is for the earth that Christianity has made so small a progress in the earth when it makes man so wicked!

The less righteousness of obedience of his own by this standard; that is, the less he kept the command to have no other gods but one, and the less he kept the commands, Thou shalt not kill, commit adultery, steal, bear false witness, or covet, the better it was for him; and the more obedience he had of Anti-Christ, who had obeyed these commands for him, the better it was for him. The more devil was he by disobedience, the more saint was he if he had Anti-Christ's obedience. The less the saint by disobedience was he, the more the saint was he if he had Anti-Christ's obedience. The more barren was the the fig-tree in fruit, the less the chance of its being cut down as a cumberer of the ground, provided they took the fruit of some other fig-tree that was fruitful, and lied about it, saying it was their fruit. They, according to their confession, had no righteousness of their own by obedience to Ex. xx.; and they took somebody else's righteousness, which is Anti-Christ's righteousness, who wears the name of Jesus Christ, to deceive the people into the belief that he is the man Jesus, the Christ, which was robbery of Anti-Christ; and they claimed the righteousness which they had taken from Anti-Christ as theirs, which was lying. If men, as they say, have no righteousness of their own by obedience to Ex. xx., which Paul said the Gentiles by nature, in his day, obeyed, what a fearful picture of Gentiles in this day, who call themselves Christians, that they have no righteousness of obedience to these few and easy-to-be-obeyed commands! Hence, the land of Christianity is filled with the crimes of killing, adultery, stealing, bearing false witness, covetousness. It is true, Christian

lands are full of these crimes. The most fearful of crimes, as killing, is done under the sanction of law by Christian nations, by Christian legislators, by Christian soldiers. This is so in the Christian Republic of the United States; in Great Britain, in Prussia, Russia, and other European Christian States. In the Christian Republic, the Republic legalizes killing in men who turn the corn and other grains that should give bread to keep the people alive, into alcohol — distilled alcohol, not Nature's distillation, which has but a small per cent. of alcohol in it — to kill its own citizens; and they legalize men to do more than this; they legalize men to put poison in the alcohol by chemicals, so that the very washings of the cups will eat holes in zinc. The Republic hunts the distiller — say in the South — who makes a few barrels from the fruits of his orchard, which is the material Jehovah wants his drinks for the people made of; the Republic, we repeat, hunts this distiller as a wild beast, as a lawless man, who at least gives the people a better drink, which is distilled alcohol, and free from the fearful chemicals of those who are called lawful distillers. All kinds of sexual sins, **CRIMES OF ADULTERY**, sins even by Anti-Christ's standard, fill the land of Christianity. They are the result of the kind of labor — diverted labor — which Christianity boasts in, in its blindness, where men are at work, if at work at all, not on the soil, which Jehovah ordained for man to subdue, and to subdue after the model of a Paradise, in which should grow everything good for food and pleasant to the sight, and to fill it with children; but they are at work in cities, if at all, where men can never stand in the great temple which Jehovah built for man to worship in the beginning; where they see, even in their daily labors, the work of Jehovah, which proclaims his unity, his power, his wisdom, his love, his tender mercy, which is over all his creatures; a labor that exalts man to walk with Jehovah in all his works, as Enoch walked with him of old. This was the way men worshipped in the beginning, 4,000 years before the man Jesus lived, and 4,000 before the re-enactment of it by the man Jesus, who said to Israelites, men should no more worship in

houses made with hands, as the Israelites did three times a year, but men should worship everywhere, as in Jehovah's temple, in *pneu-ma* (power) and truth. We say again, Christianity puts men in cities to carry on labor, diverted from the soil, where they see only the works of man, not the works of Jehovah; and men are degraded from the rank of freemen on the soil to slaves in cities, giving all the product of the sweat of their face to the few capitalists, their lords, who eat and drink on the product of the sweat of their slaves; who grow rich on the product of the sweat of the faces of their slaves; who rise to honor in the Christian Church by riches gotten in this way; who endow public institutions by wealth gotten in this way; and who get the name of benefactors of their race by endowments gotten from the product of the sweat of the faces of their slaves. We say Christianity puts man in cities to live or die at the will of his lord, who has the power to give him work or withhold it, to feed or starve him, to clothe him or let him go naked; who has the power to feed, if he feeds at all, by a diet which is a slow mode of starving and killing men by Christian law. When this mode of killing men by slow torture is seen in soup-houses established for the starving poor, it is called Christian philanthropy!! Is killing our fellow-men in Christian lands to rise to the rank and dignity of LOVE among the virtues? Now, put this man on the land, which Jehovah designed man to subdue after the model of a Paradise, he is no longer a slave, but a freeman, who has the power of life and death in his own hands: life if he works, and death if he does not work. He may now have life if he work after Jehovah's model, not only with bread, but with everything good for food and pleasant to the sight in trees that give shade, in trees that are beautiful in every aspect they may be seen, in trees that delight us in their flower and in sweet smell, in trees that feed us in fruits of the greatest variety of juices, which we may have, as drinks, in Nature's three natural forms: —

1. The juice, as it is pressed from the fruit.
2. The juice in its various stages of natural fermentation, which never intoxicates, though slightly alcoholic.

3. The juice as it reaches its last stage of fermentation, the acid stage.

Put man on the soil, we repeat: not in cities as Christianity does; and let him subdue the earth on Jehovah's model, to make a paradise, then marriage is within every man's reach; and then that host of sexual sins that now exist in the present labor system, which Christianity glories in, would vanish from the land, and marriage would be within the reach of every man, and marriage under the happiest circumstances — a marriage in paradise. Now, put woman in the position Jehovah designed her to occupy, as a helpmeet to man, such as Jehovah designed him to be, namely, to subdue the earth to the model of paradise, and fill it with children; then every woman may eat bread in the sweat of her own face; then marriage would cease to be something to be supported, and woman would become a helpmeet. On Jehovah basis of labor, marriage would be universal, and universal on the happiest of bases, marriage in paradise. The serpent drove man out of paradise, and the serpent seed are still keeping him out of the only kind of paradise he is fit to enjoy; the only kind he can have from birth to death; the only kind which a man as principal, and the woman as helpmeet, can make; and are promising him a paradise after death in heaven, where there is nothing promised to man; and promised it to him after death, when he goes to the dust, where he knows neither good nor evil, joy nor sorrow. We have here a true interpretation of paradise lost, by the serpent seed, at the head of whom are the Anti-Christes of Christianity. In the work of the woman seed, at the head of whom is the man Jesus, the Ku-ri-os, Christ, is paradise regained.

On this basis the sexual evil, which philanthropists call the social evil; which some call a necessary evil, for it is an evil that grows out of the necessities of the sexes; which must exist as a necessary evil where marriage is impossible; which some call an incurable evil, for it is incurable to the extent marriage is impossible; on this basis, where marriage may be universal, the sexual evil will disappear, the sexual evil will cease to be necessary, the sexual evil will cease to be incurable.

What, then, is legal marriage on Jehovah's basis?

It is where we find the man on the soil, subduing it after the model Jehovah gave him in Eden, and filling it with happy children, as they must be in a paradise where everything grows that is good for food and pleasant to the sight; and where we find the woman also on the soil, as a helpmeet to such a man engaged in such a work. We know no other legal marriage, and it is the marriage which Jehovah devised; hence it is on the best basis possible.

It is the marriage which Moses taught on the first pages of Genesis; and which he taught in Ex. xx. and its additions, now the Old Testament.

It is the marriage which the man Jesus taught, who is the prophet like Moses.

It is a marriage which a man cannot avoid if he build his paradise on Jehovah's basis, for it is impossible for him to do without a woman, in one feature of the paradise which he is to build, namely, to fill his paradise with children. He must be the husband of one woman; and we use the word must in the sense that the paradise cannot be built without the woman, and that the man cannot build it alone.

It is a marriage, too, which woman must have if she fills the place Jehovah designed her to occupy. She must be on the soil, not as one by herself building a paradise, for her place there is not as principal, but as a helpmeet to the principal. Without a man she cannot occupy a place of helpmeet to man, and without a man she is principal, which is an usurper's place, if she takes it. Without a man it is impossible to fill the paradise with children. There is no alternative for her but to marry, if she ever fills her sphere. There is no marriage like this in all Christianity. It never dreamed of such a marriage. It is a new marriage, or, better, it is the institution restored as it was.

HOME LIFE.

In this kind of marriage the man is at home on the soil, developing his paradise, and the woman is there,

too. They are united by marriage, by home labors which keep both at home, in the happiest kind of work, the developing and perpetuating a Paradise, and extending it as the wants of a growing family may require. It is home-life in another aspect; it keeps the children at home under parental protection, parental instruction, for there will be labor there, which they can find at home in extending the Paradise. There is no such home-life in Christianity. All the members are scattered as sheep without a shepherd.

EDUCATION.

The main feature of education in this Paradise, to which all the other parts of education will be subordinate, is to eat bread in the sweat of their own face; they are not to eat it in the sweat of parents' faces, except in helpless infancy. Let even this be a debt to be paid in ministering to helpless age, when parents grow old and helpless. It is true the parent is governed by love, parental love, in what he does for the helpless infant, but the debt must be paid as a debt, if possible and if necessary, that this great law, man shall not eat bread in another's face, be honored by cancelling this debt. The child who becomes a man and pays this debt will no doubt have motive enough to do all that helpless age may require in filial love. No almshouses will be needed for helpless parents if children are reared in this way: for every aged parent will find his hospital under the roof of children, with tender hearts to minister to them.

The direction of this labor: In obedience to Jehovah, these children are hereafter to make paradises for themselves; the boys to be principals, and the girls to be helpmeets, not to their brothers, but to the men whom they will marry. These men, educated thus, will be universally sought for, for we see no reason against woman taking the initiative in such a marriage; and girls, educated thus, will be universally sought for by the men properly educated.

Boys and girls educated thus, will even in their labors be always in the temple which Jehovah made for his

worship; and like Enoch, will walk with Jehovah in all his works. The subjects of study are in the great Book of Nature, which are good and inexhaustible.

Diseases will be banished from the earth in Jehovah's labor. Men will then live to be patriarchs.

Plenty will reign. All those crimes, which want produces, will then cease.

In this plenty, there will be wealth or riches without money. In those days, the prophet's vision will be realized, men will throw their idols of silver and gold to the moles and the bats.

In those days, the earth will become filled with Paradises.

In those days, wars will cease. Men will beat their swords into ploughshares and their spears into pruning-hooks.

Give men their rights, as Jehovah defines them, and there will be no need of police, prisons, navies and armies. Deny them those rights, and police, prisons, navies and armies will always be necessary.

We come back to marriage in its Anti-Christ form.

Is the marriage of any one away from the soil, legal?

It is legal by the standards of Christianity, and it is legal by the State, whose standards are made by Christianity, yet it has not Jehovah's sanction. In Jehovah's eyes, it is lawlessness. You may know false prophets are here, for their marriages are not like Moses's marriages, but contrary to his marriages; hence they are not prophets like Moses, as the man, Jesus, the Ku-ri-os Christ is, but false prophets in Jesus Christ's name.

Is the marriage of any one legal who is on the soil, but who is not subduing the earth on Jehovah's model, filling it with everything good for food and pleasant to the sight; and filling this Paradise with children; and who has a woman, who is a helpmeet to him?

It is legal by Christian and State standards, but not by Jehovah's standard: for by his standard, it is lawless marriage.

RE-ORGANIZATION OF MARRIAGE.

These illegal marriages, illegal by Jehovah's standard of marriage, may be made legal quietly and without dis-

turbing the social relations that now exist, so that the man and woman may become legal husband and wife, by consent of the parties: by man, for illustration, going to the soil and subduing it after the model of a Paradise, in which everything will be planted that is good for food and pleasant to the sight, and in which the children shall be placed; by woman, going with him to the soil as his helpmeet. It needs only the consent of the parties themselves, and their actual union in the work of building a Paradise to make the marriage legal by Jehovah's standard of marriage. The abandonment of the old and illegal union, I will not call it marriage, is the best evidence that the parties to it repent of it as a sin of ignorance.

The parties of the old union have no marriage on Jehovah's basis. There is nothing but the consent of the parties to hold them together any longer on the old basis. Jehovah's law does not bind them, for the present union is not on his basis. The law, which Christianity and the State made to bind them in the past, is of no force when your eyes open to see what Jehovah's marriage requires; for neither Christianity or the State can make a law binding unless it is based on Jehovah's law. It is his right to rule; and it is his policy to turn and overturn until he whose right it is to rule shall rule.

The promise of the man or the woman, in the beginning, when this illegal union was formed, to live together until death parted them, unless adultery should before that time annul the union, cannot bind them. The parties to the old union are free to separate if they desire it, or if only one of them desire it; and form new alliances on Jehovah's basis of marriage, or perpetuate the old illegal union by putting it on Jehovah's basis, as already described. In the case of separation, provision is to be made for the children of the old union. The law of general benevolence, which is in us by a brain organization that dictates the feeling of love to every creature as fish, bird and other animals, which make man act like Jehovah, whose tender mercy is over all his creatures, will prompt the parties to the old union to make provision for the children; and the law of love, which parents have for their own offspring, for which there is a brain organ

to prompt and dictate that love, will prompt the parties to make provision for the children of the old alliance; a provision, while it is based on the two loves mentioned, shall be based also on the great law, they shall eat bread in the sweat of their own faces, if able to do it, or without, if they are helpless. If there are helpless parents, of the parties to the old union, provision must be made for them, on the great basis of general benevolence and parental love, which Jehovah prompts in the brain, the great revelation of Jehovah within us. It is this brain organization, which is in us, which makes men do by nature, not only what the law required of the Israelites in Ex. xx. to do, but it makes them to do much more. It requires strong resistance to these dictates, to act contrary to them. Jehovah, by this brain, if we listen to it, works in us two things, namely: to WILL and to DO of *his own good pleasure*.

1. THE WILL TO DO in accordance with his own law, which is good-will towards all his creatures, fish, bird, and every other animal.

2. The POWER TO DO, that is, to act in accordance with his own law, which is good-will to all his creatures, fish, bird, and every other animal.

A new APPLICATION

of the policy of Jehovah in the earth, to make everything new, and to turn and overturn, &c.

We have made some application of this policy of Jehovah on the first pages of this book, as, for example, the overturning all governments, even this Republic (see p. 5-8); but the application of these principles of his policy must be made to everything that now exists on the basis of human wisdom, Christianity among them, for it is based on human wisdom, not on Jehovah wisdom, as it is revealed through his great prophet, Moses; as it is echoed by the other prophets; as it is echoed by the great prophet, the prophet like Moses, the man, Jesus, the Ku-ri-os Christ, and his apostles.

1. Anti-Christ, under his name, Jesus, the Christ, which name Anti-Christ has taken to conceal his wicked character and designs in the earth, whether he come in

Trinitarian or Unitarian forms, I will turn him and overturn him until he whose right it is to rule shall rule. It is Jehovah's right to rule the earth; and it is his right to rule by his own Christs; Christ of his own appointments under the Ev. Testament of Gen. xii. to xxii., and through the man, Jesus, the Ku-ri-os (Lord) Christ.

THE OVERTURNING OF MARRIAGE AS IT IS.

Jehovah's policy in the earth, in making all things new, and turning and overturning all things, will be applied to marriage as it is, in the Anti-Christ system. He will, by his policy, make a new marriage, or which is the whole truth, will restore marriage to the basis on which he put it in creation. I will make all things new. I will make a new marriage. I will turn and overturn the marriages as they are under the Anti-Christ systems of Christianity, under Brahminism, under Buddhism and other systems, until he shall rule in establishing the marriage basis, whose right it is to rule.

THE OVERTURNING OF EDUCATION AS IT IS.

We have pointed out the system of education which Jehovah made in connection with his marriage. It is altogether different from the education which Anti-Christ in Christianity makes. The education planned by Anti-Christ, and carried out through Anti-Christ agency, for the teachers are all Christians; Greek Christians in Greek Christianity; Roman Christians in Roman Church Christianity; and Protestant Christians in Protestant Christianity. The policy of Jehovah in the earth, will be applied to education until a new education is made, which shall stand on his basis; for he will make all things new. I will turn and overturn the systems of education as they now stand on the Anti-Christ basis until they shall stand on Jehovah's basis, whose right it is to rule in a matter so important as education. The present age, including all Anti-Christ countries, whether Greek, Roman or Protestant, have a pride in their systems of education, and glory in them; some have more pride and glory, some less. And if there were a foundation for pride and glory in systems of education based

on Anti-Christ ideas, *and there cannot be*, surely New England, and especially Boston, where I am writing, would be justly entitled to have the largest share of this pride and glory in the wonderful extent of institutions, reaching every child, and embracing every field of art, science and literature. It is Jehovah's policy in his new things which are foreshadowed in his Ev. Testament and echoed by the prophets who follow Moses, to have a new education on his own basis, and overturn all education on an Anti-Christ basis ; and thus stain the Pride of human glory ; a stain Boston, the Athens of America by Anti-Christ standards as we reason about Anti-Christ, is doomed to feel most deeply.

Athens, however, is beyond the Athens of America in intelligence, for Athens, with its other Gods, *had an altar to the UNKNOWN*. Boston has not, though its civilization is 1800 years older. Anti-Christ, a mere MYTH, whom Athens never knew, is worshipped by vast numbers in this city ; and, in the delusions of their minds, he is received as the man Jesus, the Ku-ri-os Christ, whom Moses and the prophets reveal. Honor is given where *it is not due* ; and *where it is due*, it is not given.

ANTI-CHRIST'S NAME, JESUS CHRIST.

Anti-Christ, Trinitarian and Unitarian Anti-Christ, should borrow the name Jesus Christ, a glorious name, to deceive the people, as the wolf clothed himself in sheep-skin to deceive and devour the flock.

The Anti-Christ and his name must be separated, leaving Anti-Christ exposed in all his ugliness to the gaze of men ; a deceiver in the things most vital to the interests of the families and nations of the earth ; and an opposer of everything that would have blessed the families and nations of the earth. He has even taken away the lamp of life, in taking away Jehovah's Testaments and substituting false ones ; in giving the Bible nullified in all its teachings. He has taken the name Jesus Christ, to do his work, as the wolf took the sheep's clothing to pass himself as a sheep. The name Jesus, the Christ, is to be taken from Anti-Christ, and given back to him

to whom it belongs, the man Jesus, the Ku-ri-os (Lord) Christ. As the wolf was stripped of his sheep disguise, so Anti-Christ shall be stripped of his disguise, namely, the name Jesus Christ. Jehovah has given this name to the man whom he calls his Arm, his Elect, the name Jesus, to him alone; for the name Jesus means a certain man, who shall

1. Save his people, Israelites, not sinners, in the future.
2. Shall save his people, not sinners, from the consequences of their sins, as, for example, by the Restoration of the Israelites to their own land.

The man Jesus is to do this, and not Anti-Christ. We must lead the people to the man Jesus, as the hope of nations. He is called Ku-ri-os Christ; called Christ because he is anointed with power as the other seed of Abraham by faith to bless the families and nations of the earth under Jehovah, the Testator (Gen. xii. 3; Gen. xxii. 18); and called Ku-ri-os Christ because he is the chief of them, to rule them and govern them as his helps to bless the families and nations of the earth.

It is Jehovah's policy to turn and overturn Anti-Christ until he be stripped of his disguise, namely, the name Jesus Christ; and to turn and overturn until he shall rule whose right it is to rule, in determining who shall be his Christs, his anointed Ones, his Messiahs; and in determining which of them shall be called Jesus; and in determining which of them shall be his Ku-ri-os (Lord) Christ.

ANOTHER EXAMPLE IS GIVEN UNDER THIS HEAD TO SHOW
ANTI-CHRIST, IN HIS DISGUISE OF THE NAME,
JESUS, THE CHRIST.

By Moses's test, he will be a prophet unlike him; for he will not teach as Moses. By John's test, 1 John iv., he will not confess that Jesus came in the flesh, Ex., as Trinitarians, who say he came, God in flesh.

By Jesus's test, he should assume his name, Jesus Christ, as the Trinitarian and Unitarian Anti-Christ's do.

2. He will put on the guise of an angel of light.
3. He will deceive man, under his disguises, as we in this day see in the multitudes in Greek, Roman and Protestant Christianity who believe in one Jesus Christ,

who is really Anti-Christ, to be Jesus Christ. So blind are they that they have never had a suspicion they were receiving Anti-Christ as Jesus Christ.

4. He should be so perfect in his disguises, that he would, if possible, deceive the Ek-lec-toi (elect) who were Ek-lec-toi on the basis of the Ev. Testament. There have been no Ek-lec-toi on the basis of the Ev. Testament, among Gentile churches, for 1500 years *certainly*, and probably longer. Hence these have no Ek-lec-toi to see Anti-Christ peering out everywhere in all his disguises. If the author sees him as he is, it is because he understands these two Testaments of Jehovah. Let others learn them, then they will be as wise as the author. We see him as Anti-Christ because we look at him through the eyes of Moses, in the Testaments he records, in the other prophets who echo him; and we look at him through the man Jesus, the Kurios Christ, who was a prophet like Moses. We have no ag-i-on pneu-ma (Holy Ghost) to inspire us, except as he appears in the prophets, who spake as they were moved by the ag-i-on pneu-ma (Holy Ghost). These prophets are our inspiration, as the ag-i-on pneu-ma (Holy Ghost) was theirs.

We are now going to give an example of Moses's teaching, showing 1st, the nature; 2d, the destiny of man.

I. THE NATURE OF MAN.

1. He made man of the dust, to use the translator's word.

2. He breathed into his nostrils air, to give the man made of dust, life.

II. THE DESTINY OF MAN.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. ii. 7.)

"And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." (Gen. ii. 19.)

If air gives the man life, the cessation of that air makes the man, who is made of dust, die; that is, the man returns to the dust from whence he came. This is death. If this death continues, it is ENDLESS death. If this death continues, it is ETERNAL death. If this death continues, the man has perished. If this death continues, he will never praise Jehovah again; he will never know joy or sorrow.

This theory of the nature of man is illustrated in Adam.

1. The man, Adam, was made of dust.

2. The man, Adám, was animated by air, which was the pneu-ma of life, or the power to give life. This word, pneu-ma, which is air, is translated spirit. Ex.: *The pneu-ma (which is air, translated spirit) returns to the-os (God) who gave it.* Eccl. xii. 7. The pneu-ma (air, improperly translated spirit) was breathed into Adam's nostrils, where it was the pneu-ma or power of Jehovah to give man life. When the pneu-ma, air, ceased to be the power of Jehovah to give life, the man went back to the dust from whence he came. This is our first example of the use of the word pneu-ma, which is air, or which is the power of Jehovah to give man life. Pneu-ma (translated spirit) is simply in the example given in Eccl. xii. 7, air, and air only.

Now let us for a moment see what interpretation Jehovah gives us of the penalty, death, which Adam was to suffer if he ate of the forbidden tree.

Adam should eat bread in the sweat of his face, which he did for about 900 years, then he should go back to the dust from whence he came. This would have been the end of him and his posterity but for a promise of life again. This is one of the things to be believed, to constitute the righteousness of faith in the Ev. Testament (see Gen. xv. 6). If Adam ever has an an-as-ta-sis, that is, shall stand again on the earth as he once stood, he may build another Paradise on earth as good as the one from which he was driven.

If he had not eaten, he would not have died; that is, he would have become immortal by eating of the tree of life, which had the power to make the man of dust live

The mortal body of the second stage above becomes the immortal in the third stage.

The corruptible body of the second stage becomes in the third stage the incorruptible.

The su-ke-kon body of the second stage becomes in the third stage the pneu-mat-i-kon body, which is improperly translated the *spiritual* body of 1 Cor. xv.

The word pneu-ma (air, a power to give life) is in pneu-mat-i-kon.

The word pneu-ma, as the-os is pneu-ma, is power almighty. The-os is pneu-ma, or the-os is almighty.

The word pneu-mat-i-kon, applied to the body above in its third stage, is a body endued with great power.

As the prophet expresses it, the man who has it may run and not be weary; he may walk and not faint; he may mount up (gravitation will have no power over him) as with wings of eagles.

As Paul expresses it, it is a wonderful body. It is immortal. It is incorruptible. Who ever heard before of organized matter, as in the fish, bird, and other animals in creation, becoming incorruptible? Here we have it, however, in the pneu-mat-i-kon body of man, where organized matter is incorruptible in that organized state. The eye, hence, will never grow dim; the ear will never become deaf; the nose will never cease to smell; the mouth will never lose its power to taste; the sense of feeling will always continue; that is, these sources of enjoyment will never cease; the brain, that wonderful revelation within, will be a perpetual revelation; it will ever be in us Jehovah's pneu-ma, power, to work in us.

1. To WILL;

2. To Do;

according to his *pleasure*, which pleasure, among other things, is to LOVE; to love everything; to love him with all our capacities; to love every thing he has made. Matter, incorruptible in its elements, is familiar to our minds, as oxygen, hydrogen; but organized matter, such as man as he was created, being incorruptible, is not familiar; it is wonderful power given to matter. It is, indeed, a PNEU-MAT-I-CON, OR POWERFUL BODY.

The *psu-ki-kon* body is sown in weaknsss; the *pneu-mat-i-kon* is sown in strength. One body is weak, the other is strong.

THE ORDER OF THESE BODIES IN THE AN-AS-TA-SIS.

There are two bodies seen here, it is true. Both do not exist at the same time. There is an order in their existence.

1. The first is the mortal; next the immortal.

2. The first is the corruptible; next the incorruptible.

First is *su-ke-kon*; next is *pneu-mat-i-kon*, improperly translated (1 Cor. xv.) spiritual. There is no such body as a spiritual body, in the sense it is immaterial; for then there is nothing immaterial in the universe, there is nothing immaterial in all Scripture; and there is nothing immaterial anywhere except in the imagination and inventions of men, as in Brahminism, Buddhism, and Christianity. This *pneu-mat-i-kon* body is material.

When we become immortal we cease to have the first body, which was mortal.

When we become incorruptible, we cease to have the first body, which is corruptible.

When we have the *pneu-mat-i-kon* body, we cease to have the *psu-ke-kon* body.

There are no two bodies in us at the same time. There are two bodies at successive times, but never at the same time. It is but one body which passes through the second stage, which make it *psu-ke-kon* body, and which afterwards passes into the third stage, which is the *pneu-mat-i-kon* stage.

There is but one person since Creation who has had as yet these two successive bodies, one following the other in succession, as the insect in its second stage called the grub-worm, chrysalis or caterpillar, passes to its third stage, say its winged stage. It is the same body, only in different stages of development; and one body, say in second stage, only precedes the same body, with some modification, in its third stage. No two bodies of the same animal can exist together, or at the same time, in any animal of the whole animal kingdom, go to what

class you please ; but there may be a succession of two bodies, one preceding the other, and one a higher development than the other, if I may so speak ; yet it is in fact but one body in its second and third stages, as referred to in the illustrations.

We have the tadpole, in its second stage in the water, which cannot live out of the water ; and we have the same animal in its third stage, a frog, that can live in or out of the water. There is but one body, in different stages ; and if there are two bodies, they are so at different times, and in a fixed order.

We have the wiggler of the future mosquito in the water, in its second stage, and it cannot live out of the water ; and we have the same animal with some modification, a mosquito in its third stage. There is but one body in different stages ; and, if in the sense illustrated above, there are two bodies, they are at different times and in a fixed order.

There is something *resembling the above transformations* in two stages of man's existence, in the present ; we speak not of the two bodies, which are yet to be seen in the an-as-ta-sis, say A. D. 2010 (see diagram of anastasis, p. 97,) of which there has been but one illustration, namely, in Jesus, whose mortal became immortal, whose corruptible became incorruptible, whose *psu-kikon* became *pneu-mat-i-kon* ; and thus he became the first fruits of them that slept. David will be an example in the future, at the an-as-ta-sis. Thou wilt redeem my *psu-kee* (translated improperly soul) from the power of Hades, sometimes translated grave, hell, belly of the whale, &c. We repeat, there are in man's development, at PRESENT, not at the anastasis, the two stages, like the two stages of the frog development ; the foetal development of man, in which man is in the water, like a fish, but unlike him he has no aerial existence, where blood alone, the blood of the mother, is the life of the man, which is really the second stage of man's existence, as the tadpole is the second stage of the frog development. Man has a third stage in his development, which for distinction sake and because it is after the foetal development, we will call the POST-FŒTAL development, which

corresponds to that of the frog in its third stage of development.

There is but one body in man in the second and third stages of development, in different stages; and, if in a sense there two bodies, they are so at the two different stages of development already described; and in the order, second and third stages, as described.

OUR DUST STATE AGAIN.

We have already said the word dust, of our translators, utterly fails to describe, either our *origin* as we are said to be made of dust, or our *end* at death. Man's organized form goes back at death to the elements of which he is composed (see p. 130), where man's elements are partially described, of which water is perhaps four-fifths; and water itself is a compound of invisible gases. We illustrate how completely our fathers, from Adam to the present, a period of 6,000 years, except the man Jesus the Christ, have disappeared from existence, as organized beings, by following for a moment the history of water as one of the elements of our fathers. We cannot even follow the history of this element except in part. Water which composed so large a part of the bodies of our fathers, forms the springs from which we drink; it forms the rivers, which are homes of fish, birds and other animals; it forms the clouds, which water our fields of corn, wheat, oats, and barley, of which we and our cattle eat; it waters the pastures, which become fat for the flocks and herds, who make our rich dairies; it waters the earth, so that the land flows with milk and honey, a picture suggestive of green fields and abundance of flowers. Our fathers, though dead, minister to our wants or our delights in endless ways. We even eat and drink our fathers. In a sense, we have an an-as-ta-sis of our fathers in endless forms around us, as in colors of every hue and shade, in odors of every variety and degree, in forms of endless variety of size, color and arrangement. The fathers have an an-as-ta-sis in their children, who have their very likeness; and they re-appear in their descendants to a distant generation, as Levi who was as a tribe appointed to minister at the altar under Ex. xx. was said to be in

the loins of his father Abraham, who was 430 years before. (Heb.)

Our fathers so utterly disappear from all existence after death, that nothing but a NEW GENESIS of man can ever give him an an-as-ta-sis in the future; and nothing but he who calls himself, among other names denoting creative power, as EL or Shaddai or Pneu-ma, can ever redeem him.

We must look for the anastasis, as our only hope of standing AGAIN on the earth as we once stood. Moses, our great progenitor, says: "Adam went back to the dust from whence he came." Paul says, "if there be no an-as-ta-sis the (saints) ag-i-oi have perished.

If we examine the graves of our fathers, we will find the man made of dust there, illustrating the truth of Moses, he has gone to the dust. All creation teaches the same doctrine.

1. The beast teaches it, who dies and goes to the dust; for man and beast are made alike of dust (Gen. ii. 7, 19), as Moses says:

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."

"And out the ground the Lord God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them; and whatsoever Adam called every living creature, that *was* the name thereof."

"TESTIMONY OF NATURALISTS.

All naturalists class man, fish, bird and all other animals under one classification as Zoology, which treats of existences or Beings, who live by air. When the air ceases to animate them, the man, bird, fish alike go back to the dust of which Moses says they are made. Whatever dust means, they all go back to it. Naturalists and Moses speak exactly alike. If granite is composed of quartz, felspar, mica and hornblende, and it return to its elements, it must return to those elements. Marble is composed of carbonate of lime: carbonic acid, one of these elements, is one, as carbon and oxygen; and lime is

a compound, one element of which is oxygen and the other calcium. If carbonate of lime goes back to dust, or its elements, to speak properly, it must return to its elements. The granite, when it has returned to its elements, has ceased to be, it has no existence. Its elements exists, but the granite does not. So with carbonate of lime or man, they ceased to be, when they go back to their elements.

Aristotle, who lived 325 B.C., in the time of Alexander the Great, is the first naturalist we know of from history, who gave the *general* form of classification of animals that exists at this day.

He classified them under the term ZOA, which is the plural of Zo-on, which means all beings who breathe, or who live by air.

The idea that man is animated by something which men call Spirit; viz., as the churches define it, something immaterial, immortal and invisible, is an invention of man, that contradicts the great prophet Moses, and Moses and the prophets, Jesus and his apostles; contradicts all science that teaches that all organized matter returns to its elements, sooner or later; contradicts Naturalists, who speak of organized matter in animals, that it return to its elements at death.

Spiritualism is built on the same contradiction of all authorities. It is perhaps the embodiment of the greatest delusion that the earth will ever see.

The dead cannot know anything to communicate to the living; for the brain, the source of all knowledge, is in the dead, directly after death, a dead brain; and it soon ceases to have an existence even as a dead brain, for it soon undergoes decomposition. The fountain of all knowledge in the dead is gone. They cannot know anything to communicate to the living.

Aristotle further divided ZOA animals into vertebrate (those that have a back-bone) and invertebrate. By this division, a large portion of the animals were seen to be constructed, anatomically, like man in that respect, as all the mammals, who suckle their young, fish, bird, &c., have vertebræ. Many are like man, in other respects,

namely: they have eyes, ears, nose, mouth, and sensation over the surface of their bodies.

They all have lungs, heart, stomach.

They all have organs to reproduce their very species, genus, order and class.

They all have Brain, Jehovah's great revelation of his Will in them, which teaches all of them to WILL and to DO according to his pleasure.

The air is the pneu-ma or power to give life in all. It DE-carbonizes the blood so that it may be the life of man and other animals, and not their death, as carbonized blood, as in strangling and drowning, soon paralyzes the brain, the source of all kinds of mental and animal life.

It is Jehovah's PNEU-MA OR POWER, (not spirit) by which he works in animals the Will and to Do according to his pleasure. We need no Holy Spirit of the churches to work in us to do Jehovah's will.

TESTIMONY OF SOLOMON, AS A NATURALIST AND INSPIRED TEACHER.

Solomon lived 1000 B. C.; hence about 700 years before Aristotle. We have no history on the subject, but Solomon no doubt had a system of classification of animals, which in its general features was like Aristotle's. Aristotle found the classification he had already made for him, as Solomon found one already made in his day. There is no doubt, though, as we have said, we have no history to prove it, that the general features of classification which we now have were better as we travel back through Abraham, Noah, Enoch who walked with Jehovah, walked with him through all nature, was the most eminent Naturalist of his day, down to Adam. In those days the man, his woman, and her children lived in the great Temple of Jehovah, even in all their daily labors, in the sweat of their faces; and attained a perfection in the knowledge of nature. They lived to great ages, the result of living more naturally. The woman in those days, who as helpmeet to man, lived in the great temple which Jehovah had built for women and men to worship him in. We have no doubt they roamed most of the Sab-

bath, the day of rest, among the multitude of plants that were in the Paradise that were good for food and pleasant to the sight; for the women naturalists of that day labored as helpmeets to the man to keep the Paradise full of these delights. The women naturalists of that day spent but little of their time in the kitchen, and then only to prepare their bread. They did not kill the animals in that day, and bake and stew and fry and roast them for food; for they ate of the corn and wine, of the milk and the honey, of the bountiful supplies of fruits, which nature cooked in her great Laboratory, spread them out on the branches of trees, and invited them to sit under the shade and enjoy the fruits of nature's designing. In those days, the tender mercy of the naturalist was over all his works; and the prophet's vision of our FUTURE was realized in that day when men and women walked according to Jehovah's will, whose tender mercy is over all his works; the fish of the sea, the birds of the air and other animals.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

To return to Solomon, the inspired man and Naturalist, we quote Eccl. iii. 18 to 22.

"I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men. befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea they have all one breath: so that a man hath no pre-eminence above a beast: for all is vanity. All go into one place: all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth

upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion. for who shall bring him to see what shall be after him."

We remark on this passage of Eccl. iii. as follows:

1. Solomon says, Jehovah wants men to know that they are beasts. They are prone to forget this great fact, and imagine they are either gods, who are *immortal* as Christianity teaches men, or they are allied to them, by partaking of their nature; and that they are to return to them in the heavens where they dwell.

Brahminism, Buddhism taught this doctrine in Solomon's day; the Greeks taught it in that day. Solomon had commercial intercourse with Egypt and India, where Brahminism was taught. The seed of the serpent no doubt taught it in Judea, Christianity and spiritualism teach it now.

Solomon, therefore, wrote this passage to silence the doctrine that man had an eminence above the beast, in his immortal spirit or soul, to use the slang of Christianity, which was but the echo of the Brahmin, Buddhist and Greek; and to teach the true faith, man is to be classed with the animals, beasts if you please; and to be classed no higher.

1ST. MAN'S NATURE.

He says: Man and beast have the same nature, for Jehovah wants you to know this fact. They have the same breath or PNEUMA.

2D. MAN'S DESTINY.

It is the same as the beasts, and it is ONE destiny.

1. Whatever befalleth one befalleth the other.
2. As one dieth so dieth the other.
3. They all go to the *same place*. All men go to the same place, *not some to heaven and some to hell as Christianity teaches*. They all go, says Solomon, to ONE place, that is, to the dust. Beasts and men go to the

same place, that is, to the dust; not as Christianity teaches, beasts and men go to different places.

4. All are of the dust and turn to dust again.

The word, pneu-ma, which is air or breath, is translated two ways in this passage, as breath and spirit.

Ex. 1. They have one breath or pneu-ma (v. 19).

Ex. 2. Pneu-ma is translated twice by the word spirit in v. 21.

Who knoweth the pneu-ma (translated spirit) of man that goeth upward.

Who knoweth the pneu-ma (translated spirit) of a beast that goeth downward.

Pneu-ma, which is air, goes up in a man, whose face is always up; and down in a beast whose face is always down.

Let us, therefore, drop the word spirit in the Bible, for it never represents pneu-ma in man or beast; for spirit is an immaterial and immortal something that survives man at death, says Christianity. The word pneu-ma, in man and beast, is simply air or breath, or it may mean power to give life to man, as air is Jehovah's power to give life.

Let the word pneu-ma be used in the future translation in all the three places it is used in Eccl. iii; and we get rid of two translations of the same word, breath and spirit, for they mislead the unlearned reader who does not know the original.

Let the word pneu-ma be used, which means air, which is Jehovah's power to give man life; and let the word SPIRIT be dropped in this place, which, in the meaning given to it by Christianity, namely, an immaterial and immortal something in man which survives him at death, and lives forever, misrepresents the original word, pneu-ma, and so misrepresents Jehovah, who speaks in his word.

Give the people the word pneu-ma, in Eccl. iii., which is a pure word, as soon as we give it Jehovah's meaning in this passage.

Exclude the word spirit, which in the meanings given to it by Christianity, misrepresents the word pneu-ma, is an impure word.

Give the people a pure language, then with one con-

sent they will serve Jehovah. There will be, then, one faith, one hope, one righteousness, one baptism etc.

We give by the way, two more pure words, namely, Babelizers and Di-ab-o-loi, translated Devils, as we now have an example that will do it.

The word Babelizer, is one who confuses the truth. We have an example of this in Eccl. iii. 18-22, who confuse the unlearned reader by translating one word, pneu-ma, different ways, as breath and spirit.

The word De-ab-o-loi, translated Devil, means a fallen spirit in Christianity, who aspired to dethrone their God in heaven, and was cast out, and put into Hell. There is no such Di-ab-o-los in all the Scriptures. Devil as a translation of Di-ab-o-los is an impure word, for it misrepresents the meaning of Di-ab-o-los.

Di-ab-o-los is a man, such as the translators of the Bible were. They used the word, SPIRIT, in Eccl. iii., which with the meaning Christianity attaches to the word, misrepresents the word pneu-ma; hence the translators, who are men, are misrepresentors or Di-a-bo-loi. The word, Di-ab-o-lois, singular; and Di-ab-o-loi, plural, are now two more pure words, for their meaning is restored to them, and the false meaning taken away.

Ex.

We continue the subject of

1. Man's nature.
2. His destiny.

If Christianity speaks not according to Moses on this subject of man's nature and destiny, viz: that man is made of dust and at death returns to it; and if he has no An-as-ta-sis, his death is Eternal, it is not according to Jesus, the prophet who was like Moses; in other words, the Jesus Christ in that system is a false prophet, whom Jesus predicted would come, calling himself Jesus Christ, who would deceive the people in his disguise.

The Trinitarian Jesus Christ, by John's test which denies Jesus came in the flesh (John iv. 3), is Anti-Christ.

The Trinitarian Jesus Christ is Jesus's Anti-Christ, for he has come in a stolen name, Jesus Christ.

It is Anti-Christ by a new test, namely, Anti-Christ saves men who are allied to the gods, by something immortal in them, which they call spirit or soul. This Anti-Christ has drawn all men to his system, and away from the system of Jehovah, represented by the man Jesus.

The man Jesus, is to save men made of dust, and who at death go to the dust; and he is to save them at the An-as-ta-sis.

Spiritualism, which is but another form of the serpent-seed system which is to raise man, who is a beast, out of his place among the beasts and lift him to the rank and condition of gods, somewhere in the heavens, and spiritualism is a false-prophet system, an Anti-Christ system like Christianity, which is its mother. The serpent said ye shall be as gods, so spiritualism the seed of the serpent, talks as the serpent.

In Moses's system, man has gone to dust, and if he who is gone to the dust lives again, it must be in the future, say at the Anastasis, by a new creation which is represented in three stages.

1. Man from dust.
2. By breathing air into the man.
3. By a change of the mortal into an immortal.

Now the man Jesus, say 4,000 from Adam, is the first fruit of that eternal life.

THE ANASTASIS OF MAN IS BUILT ON A PROMISE OF LIFE FROM JEHOVAH; AND ON NOTHING ELSE BUT THIS PROMISE.

Ex.

Promise 1. Jehovah promised Abraham and his seed by faith, the Israelites, the land between the Euphrates and Nile forever. (Gen. xv. 18.)

Promise 2. And the Lord said unto Abraham, look north, south, east, west. All this land WILL I give to thee and thy seed forever. (Gen. xiii. 14.)

Upon these and similar promises in the Ev. Testament is the promise and hope of living again by Israelites of Abraham's faith.

1. It is the promise of land, *not heaven*.
2. It is a promise to be realized in the future: for he

that promises speaks in the future tense, I WILL give. When he will give, is not defined in the Ev. Testament. It is to be given in the future. We must look to some of the prophets for something to limit that future to the point we locate it, say at the An-as-ta-sis, A. D. 2010.

Eternal life is not specifically promised in the Ev. Testament. It is here, only as inference of another promise, viz., the promise of the land forever. If the land is to be given in the Future, the heirs must live again; that is, they must have an An-as-ta-sis in the Future by a new creation, to receive the land as a gift; and the heirs, who have this An-as-ta-sis, must live forever to enjoy the land FOREVER, as it is promised. Thus even the promise of eternal life, in the Ev. Testament, to Abraham and his seed by faith, Israelites, is only an inference; and it is an inference from another promise or promises. The promise of that Eternal life to Israelites is not to be enjoyed in Heaven, but on the earth between the Euphrates and Nile, which is in Asia.

The Gentile seed of Abraham are not to receive the land of the Israelites between the Euphrates and Nile, in Asia, but to receive *other* lands on other parts of the earth, FOREVER. Their promise of Eternal life, on earth, in the future is based on that great grant mentioned by Moses in Deut. xxxii. 7, 8.

“Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the Most High divided the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.”

We remark ALL NATIONS, Israelites and Gentiles WERE ALLOTTED *a portion of the earth* under THIS GRANT MADE IN THE BEGINNING, say AT CREATION. The Israelitish portion is more particularly specified under the Ev. Testament as lying between the Euphrates and Nile.

Extinguish the rights of nations under the great grant and under the Ev. Testament, there is no hope for eternal life *for the hope of Eternal life rests ON PROMISE and NOTHING ELSE*; extinguish, we repeat, the title of the seed of Abraham, Israelites and Gentiles, there is no hope

of Eternal life at all, even in the future, at the Anastasis. The promises of Moses and the prophets, of Jesus and his apostles of eternal life are based on *our inference* and *their inference* from the promise under the great grant in the begining and in the Ev. Testament.

We look ELSEWHERE, we find NO PROMISE OF LIFE AGAIN AFTER DEATH. The stump of the tree which has fallen or is cut down, may have a bud which may shoot into a stem, branches, and leaves and fruit, and become a great tree. It is not the same tree that fell or was cut down; it is another tree. It is the child, but not the parent tree that now lives. There is, therefore, in this case, nothing here that gives the parent tree a hope of living again, *even for the present*, and *none* for a future life.

The three transformations or stages of the insect, as

1. The egg,
2. The larva,
3. The perfect insect,

teach nothing about life after death. They teach only its stages of development in life before death.

So the transformation of man, as

1. The egg that contains the embryotic man.
2. The fetal development.
3. The post-fœtal development teach nothing about life after death. It simply teaches man's development before death.

If we follow man, after death, there is nothing to give the slightest hope he will live again.

If we ask Moses about his nature and destiny, he answers, man is made of dust; and his destiny after death is to return to the dust.

If we search the grave, it confirms Moses's statement of his destiny; he has gone to the dust.

If we ask Solomon, he says the beast is of dust and goes to the dust. There is no pre-eminence of a man above a beast.

We ask the French philosophers; they answer, DEATH IS AN ETERNAL SLEEP. If there were no promises such as we have stated, it would be true of all. Death is an Eternal sleep.

Death reigns. Only one who was mortal, has put on

Immortality in the whole line of man, from Adam to the present, which is nearly 6,000 years; only one who has seen death, has seen an anastasis; and no one but he has had a victory over death and the grave. It is he alone who has extracted the sting of death, that has laid so many down in the dust; it is he alone of all who have lived, who has gained a victory over death. It is he alone who has ever been able to repeat the following words:

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.” (1 Cor. xv. 54 to 58.)

Remark. In the case of Jesus, the victory over death by him was by an angel, whom Jehovah sent for the purpose, an-as-ta-sizing him. Hereafter the victory will be by Jesus, the Christ, &c.

We turn AGAIN our attention to the hope of Eternal life, based on the promises to which we have referred.

We have seen our hope of an anastasis, as drawn from the promises, are based on the two grants: one at the beginning, say at creation, and one under the Ev. Testament.

We ask, *WHEN will this promise be fulfilled?* The Ev. Testament only points to the Future. It is *THERE*, pointing me into the Future. It is *THERE*, without pointing out the *time* of that Future.

We ask Daniel. He answers only indefinitely. He says *MANY*, *NOT ALL*, who sleep in the dust shall awake.

We are indirectly answered by Daniel who points to the time at the end of the fourth Kingdom of Dan. ii. vii., and which we think is about A.D. 2010. But we are not sure.

We ask Paul. He answers, none had received the

promises in his day, 1,800 years ago, and that they were then seeing their fulfilment far in *his* Future.

We ask the present. No dead answer. It is still future.

We ask Jesus. He answers: I am the FIRST fruits of all the dead from Adam to myself, a period of 4,000 years.

We ask Paul, when will be the last fruits? He answers:

1. Christ is the first fruits.
2. Afterwards, those of the faith at his coming, will be the other fruits (1 Cor. xv.). We put the PA-ROU-SIA, translated coming, and the A-POC-A-LYPSE at the an-as-tasis, say A.D. 2010.

All the ag-i-oi (saints) BUILT their Faith and Hope of an an-as-tasis, that is, a standing again on the earth as they once stood, on promises.

The Everlasting Life spoken of in the Ev. Testament, is Everlasting life *promised*; it is *not* inherent in man.

It is spoken of there as a gift, in words like these, "I WILL GIVE," &c.

David, 1000 B.C., says: Jehovah remembered his Testament made to Abraham (Ps. cv.), for a Testament is, in part, a PROMISE *of gifts*.

Paul speaks of promises made to the fathers (Rom. xv.). For all man's hope of eternal life is built on a promise; for man has no immortality anywhere in him to base a hope of living again.

WE TURN TO THE ADAMIC PERIOD FOR ITS PROMISES.

IN THE ADAMIC PERIOD THE HOPE OF ETERNAL LIFE WAS ALSO BASED ON A PROMISE.

This Adamic period was 2,100 years before the Ev. Testament, in which we have seen the hope of eternal life was founded on a promise of it.

This Adamic period was 4,000 years before Jesus, who taught all the hope of eternal life there was founded on promise. Jesus speaks of two classes who will receive eternal life in the future, on promise, viz.:

1. The dead who will be dead when he comes, say A.D. 2010.
2. The living who will be alive when he comes, say A.D. 2010.

Of the first class, namely, those who will be dead when he comes, he says : I am the an-as-ta-sis, and the life or the cause of life ; he that believeth in me, *though he were dead*, yet shall he live.

Of the second class, namely, those who will be alive when he comes, he says : Whosoever liveth (at the time of his coming) and believeth, he shall *never* die.

This last class are those who will not sleep or die. They have not a new creation as those who have gone to the dust will have. They will not pass through the three following stages :

1. Man created from the dust as Adam was.
2. Breath, pneu-ma, is breathed into his nostrils to give the man of dust life.

This is then the Psu-ke-kon man, the mortal, the corruptible man.

3. The Psu-ki-kon man is made the Pneu-mat-i-kon man. Those who are alive at the coming, if believers, will not pass through the first and second stages of a new creation, which those must pass who have gone to the dust. The change with them will be in a moment ; in the twinkling of an eye ; and it will be with all who are alive at his coming, the Psu-ki-kon is changed into the Pneu-mat-i-kon body, the mortal puts on immortality, the corruptible puts on incorruption. This class pass through only the third stage to eternal life.

The man Jesus, did not form a new creation out of dust, as those who go to the dust have. He went through the second and third stages to eternal life, namely, his dead body was animated by air or pneu-ma, which made him have a psu-ki-kon, mortal or corruptible body, which he had during his life ; then the psu-ki-kon body was changed in a moment to the pneu-mat-i-kon body, the mortal in a moment was changed into an immortal, the corruptible was changed into the incorruptible.

In the case of Adam there was no necessity for a new creation, if he had received eternal life. He would not have gone through the first and second stages described. He would have gone through the third stage, his psu-ki-kon body would have been changed into the pneu-mat-i-

kon body, his mortal would have been changed into the immortal, his corruptible would have been changed into the incorruptible, all in a moment.

The agent by which this change would have been effected would have been through the tree of life; for it had the power to give eternal life to those who ate of it (Gen. iii. 22), and not through the man Jesus the Kuri-os Christ, as now under the Ev. Testament.

But Adam would have received Eternal life, under that mode of getting Eternal life, namely through the tree of life *by promise*, and not by anything immortal in him. The promise was, "if you eat you shall die." The inference was, if you did not eat, you shall not die, that is, you shall live forever.

We cannot stop here to speculate. Three things are sure, namely:

1. If Adam had not eaten he would have gotten Eternal life through the tree of life. His posterity would have done the same.

2. The whole system of getting Eternal life through the seed of the woman; or the seed of Abraham by faith, of whom the man Jesus was the Ku-ri-os Christ, would never have existed.

3. Death would never have existed in Adam or his posterity, except in such as would not obey the command not to eat.

HOW DEATH WAS BROUGHT IN THE EARTH TO MAN.

As it is, Adam was cut off from the tree of life; hence he died; and as his posterity also were cut off from the tree of life, hence they too must of necessity die; for there was no way to get eternal life except through the tree of life, for it only could confer it; and it could only confer eternal life by those seeking it, eating of the tree. Thus death was brought into the earth, to man only by Adam. The beasts had no promise of eternal life, lived out their days; for every tree and animal has a limit of life, some longer, some shorter.

EXAMPLES

still illustrating

1. THE NATURE,
2. THE DESTINY OF MAN;

AND ILLUSTRATING FURTHER THE USE OF THE WORD PNEU-MA, by Jehovah, in various passages of Scripture; illustrating, also, the Babelizing and diabolic use of the word by the translators, and the importance of expelling from the Scriptures the word spirit, as the word spirit is taught by Christianity.

We confine our illustrations of pneu-ma to that class of pneu-ma where it is called the breath of life.

We have other classes of pneu-ma which we will merely hint at in part, without attempting to discuss them in this connection.

WE QUOTE Ez. xxxvii, 1-14, as follows, for comment:

"The hand of the Lord was upon me, and carried me out in the Spirit (pneu-ma) of the Lord, and set me down in the midst of the valley which was full of bones,

"And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

"And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

"Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

"Thus saith the Lord God unto these bones, Behold, I will cause breath (pneu-ma) to enter into you, and ye shall live:

"And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath (pneu-ma) in you, and ye shall live; and ye shall know that I am the Lord.

"So I prophesied as I was commanded: and as I prophesied there was a noise, and, behold, a shaking, and the bones came together, bone to his bone.

"And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath (pneu-ma) in them.

"Then said he unto me, prophecy unto the wind (pneu-ma), prophecy, son of man, and say to the wind (pneu-ma), Thus saith the Lord God, Come from the four winds (pneu-ma), O breath (pneu-ma), and breathe upon these slain, that they may live.

"So I prophesied, as he commanded me, and the breath (pneu-ma) came into them, and they lived, and stood up upon their feet, an exceeding great army.

"Then he said unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost; we are cut off for our parts.

"Therefore, prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

"And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

"And shall put my Spirit (pneu-ma) in you, and ye shall live; and I shall place you in your own land: then ye shall know that I the Lord have spoken it, and performed it, saith the Lord."

Remarks. 1. The word pneu-ma is translated three ways in the above passage, namely, breath, wind, spirit; five times breath, three times wind, twice spirit.

2. We observe the man clothed with flesh, in the figure, needs nothing to make him live but pneu-ma, which is air.

3. If this man clothed with flesh were not a figure of rhetoric, but a reality, it is evident that if the pneu-ma (air) were withdrawn from him he would die, and go back to the dust.

4. This use of the word pneu-ma all through this passage, shows Jehovah uses but one word, pneu-ma. We should, therefore, have a translation with one word used as the translation; and we think the word pneu-ma is the best word, now its meaning is understood as something to give life to man in breathing, as it does in one class of pneu-ma. We get rid of the Babelizing of the translators, who confuse the unlearned by so many translations of one word.

We get rid of the word spirit in this passage, which, with the meaning Christianity gives it, as an immaterial and immortal spirit in man, which survives him at death, misrepresents the word pneu-ma; hence it is a diabolic word, or a word that misrepresents; and those who put it there are diaboloi, or misrepresenters.

DIABOLOI, SATANS.

Let us pause a moment here, to say there has never been any war in heaven, where Jehovah is, as we shall hereafter see, and hence no di-ab-o-los (devil), Satan, serpent, &c., to be cast out. These are but some of the myths of Christianity.

But there are

1. Real di-ab-o-los, singular, translated devil ;
Real di-ab-o-loi, plural, translated devils.

Ex.

Those bishops who translated King James's Bible, and misrepresented the teachings there, are examples of di-ab-o-loi (misrepresenters).

They have misrepresented, by the use of the words spirit and soul, with the meanings attached to them, a large portion of the Scriptures.

They have misrepresented them in various ways. They have misrepresented, by leading the people to false Testaments, and from the true Testaments.

The di-ab-o-loi have misrepresented in this: they have led the people to look for the di-ab-o-loi as fallen spirits from heaven, and away from the real di-ab-o-loi, who were men, and men in Christianity, as Pope, cardinals, bishops, priests, and other misrepresenters.

The di-ab-o-loi have misrepresented the man Jesus, the Ku-ri-os Christ, by teaching the people Anti-Christ under the name Jesus Christ.

Di-ab-ol-ism has, in a word, misrepresented everything in which the welfare of the families and nations of the earth is concerned.

BABELIZERS.

The teachers all through Christianity, in its Greek, Roman, and Protestant forms, are Babelizers; that is, the people are utterly confused by the teachers, so that when men become Christians, they must cease to carry reason or common sense with them.

Ex.

Romanists believe Mary a virgin; yet she was the

mother of six children! The women, too, who ought to know better, believe it!!! They represent her, and believe her to be, a beautiful young woman. Her first child, Jesus, died at the age of 33; and she lived some years after his death, and was necessarily an old, wrinkled, decrepit woman at death.

The work of the teachers of Christianity which they call converting them, is, in truth, making di-ab-o-loi of them.

Jesus, in his day, 1,800 years ago, said to the teachers in Israel, who were the doctors of the law of Ex. xx., the scribe, the priest, ye compass sea and land to make one proselyte, and you make him seven-fold more the child of di-ab-o-los (misrepresenter) than he was before.

SATANS.

These are men, not fallen spirits. They are the adversaries of the truth, as it is in the two Testaments of Ex. xx., and Gen. xii. to xxii., and are to be found in Christianity in all its forms, Greek, Roman, and Protestant. All Christianity is Satanism.

The word Satan, by itself, means an adversary, in its general sense. It may be an adversary of evil, as the angel who opposed Balaam going to curse the Israelites; and of good, as those who represent Christianity.

SERPENTS.

This is a race of men whom we have described as the serpent seed, who represent a theory of man's nature and destiny, in opposition to the theory of man represented by the woman's seed. At the head of the last, or woman's seed, is the man Jesus, the Ku-ri-os Christ; at the head of the former, or serpent seed, is the Trinitarian and Unitarian Anti-Christ, disguised under the name Jesus Christ.

This serpent was a beast, not a fallen spirit, as Christianity teaches; and the serpent seed are reformers on the serpent-seed basis. See p. 98.

SIN.

The meaning of the word sin in the Greek is *an-o-mi-a*, is LAWLESSNESS BY THE STANDARDS, viz.:

1. Of Ex. xx., which was called sometimes the law, law of Moses. It is translated in King James's Bible, sin is the transgression of the law (of Ex. xx.). Its true translation is this :

1. Sin is without law.
2. Sin is lawlessness. The last is the best translation, as it is lawlessness by every standard of Scripture, as
 1. The standard of Ex. xx., now Old Testament.
 2. The standard of the Ev. Testament of Gen. xii. to xxii., called also New Testament.

Sin is a general term, embracing, like every genus, a number of species under the genus Sin.

1ST SPECIES, AS BABELIZERS,

which is lawlessness of a certain species, who are confusers of men in regard to these Testaments.

2D SPECIES, AS DI-AB-O-LOI,

who belong to a distinct species of lawlessness. They are the misrepresenters, as for example, of Jehovah's two Testaments.

3D SPECIES, AS SATANS,

who belong to another and distinct species of lawlessness. They are the adversaries, say of the two Testaments of Jehovah.

4. SERPENTS,

who are another and distinct species of sin or lawlessness. This species has been fully described, *labelled*, and is now assigned its place under its genus, Sin.

5. ANTI-CHRISTS.

This is still another and very distinct species of lawlessness. Di-ab-o-loi, are lawless, generally, in their sphere, as misrepresenters. They include in their wide range of misrepresenting, everything in the Testament that admits of misrepresenting, including misrepresenting among the Christs and Jesus Christ. The Anti-Christs have a limited field. Their work of lawlessness is confined to the Christ feature of the Ev. Testament, who are the seed

by whom all families (Gen. xii. 3) and all nations of the earth (Gen. xxii. 18) are to be blessed. The Anti-Christ, in their lawlessness, confine themselves to the Christ feature of the E. v. Testament.

ILLUSTRATION.

Christianity has an Anti-Christ under the name Jesus Christ connected with an abolished Testament, who dies for the sins of Israelites who have had no sin under Ex. xx. since A. D. 33; and who dies for sins of Gentiles, who were never under that Testament; hence they have no sin by that Testament for any one to die for.

This is the species of Anti-Christ in his *general* character; but there are sub-species of Anti-Christ which we cannot stop here to describe. Anti-Christ had a development or growth; and in his growth, which is seen at different times of the history of Anti-Christ, we find the SUB-SPECIES. The Anti-Christ under the name of Jesus Christ, was not the first form. The fabled birth of Minerva from Jupiter's brain, had no growth, but was perfect in the beginning. Anti-Christ was not so.

PURE LANGUAGE.

There are several words now rendered pure, as sin, diabolos, satan, serpent, Anti-Christ:

1. By freeing them of their false meaning.
2. By giving them their true meaning.

WE RETURN, after this digression on Sin, and its various species, to our general subject TO THE NATURE AND DESTINY OF MAN, and to illustrations of the meaning of Pneu-ma as an animating principle of man and beast.

We have given two important illustrations of the use of the word Pneu-ma.

1. In Ecclesiastes iii., where Solomon says of mankind:

1. There are beasts.
2. There is no pre-eminence of a man above a beast.
3. They all have one breath, which is Pneu-ma.
4. They all, at death, go to the same place, that is, to the dust.

The SECOND ILLUSTRATION OF PNEU-MA is given from Ezekiel xxxvii. 1-14, where the word pneu-ma expresses

the animating principle of man; and where the word pneu-ma is translated as follows:

1. As BREATH, pneu-ma is translated five times;
2. As wind, Pneu-ma is translated three times, wind;
3. As spirit, Pneu-ma is translated spirit twice.

We proceed calling the next example

Ex. 3.

This example is from Job vii. 7, who says: "My life is wind according to the translation; my life is Pneu-ma according to the Septuagint Greek."

Remark. Here wind, as elsewhere, is the true meaning of pneu-ma, as the animating principle of man. There is no immaterial and immortal spirit, as Christianity says, that animates man.

IT IS AIR, WIND, BREATH.

We are confining our illustrations of the use of pneu-ma to man, as an animating principle; let the reader remember we have to describe pneu-ma in other connections, in another place, at a later development of our work. We have already spoken of Jehovah as pneu-ma.

Ex. 1. The-os is pneu-ma (almighty).

2. Pneu-ma as a man and false teacher, "*Believe not every pneu-ma, for many false prophets are come into the O. T. Kosmos.*" (1 John iv.)

3. We have spoken of the pneu-mat-i-kon body, meaning the incorruptible body, with the psu-ki-kon body or corruptible body in 1 Cor. xv.

4. There are pneu-ma-ta, plural for pneu-ma, applied to persons, as the pneu-ma-ta (translated spirit) of just men made perfect; to angels, who are persons, are called ministering pneu-ma-ta (translated spirits). (Heb. i.)

We cannot do justice to the subject of Pneu-ma in a page. We ask the reader to follow us in describing further the use of pneu-ma as an animating principle of man and beast.

EX. 4. FROM CREATION.

"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth on the earth,

wherein there is life, I have given every green herb." (Gen. i. 30.)

We give a better translation of this passage from the Septuagint Greek.

And to every beast of the earth, and to every fowl of the air, and to everything that creepeth on the earth, which has, in itself, the (Pnu-kee zoo-ees) breath of life, I have given every green herb.

Remark. We see every beast, bird, has the breath of life as much as man has it.

EX. 5. FROM THE FLOOD 2350 B. C.

"They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

"And they went in unto Noah into the ark, two and two of all flesh, wherein is (pneu-ma zoo-ees) the breath of life." (Gen. vii. 14, 15.)

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man :

"All in whose nostrils was (pno-een zoo-ees) the breath of life ; of all that was in the dry land, died.

"And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth : and Noah only remained alive, and they that were with him in the ark." (Gen. vii. 21, 22, 23.)

Remark. We see here every animal has the breath of life as well as man. If possession of the breath of life confers an immortal soul or spirit on him that possesses it, then every animal that lives on the land possess it as much as man.

In truth, it is air called pneu-ma in v. 15, and pno-een in v. 23, both meaning air, breath, which animates every living thing of the animals, man among them.

The words pneu-ma and pno-een have the same meaning. They both come from the same root, pne-o, meaning to blow, to breathe.

The loss of air, which occurs in drowning, prevents the decarbonization of the blood; and when the carbonized or venous blood in its circulation reaches the brain, paralysis of the brain begins, which is soon followed by the loss of thought in the brain and sensation everywhere over the body; its higher degrees being death or destruction; for everything on the land animated by air perished.

SONS OF THE-OS (God), *true* and *false* say in this connection, that is in connection with:

1. The nature of man.

2. The destiny of man, which has been the general and for the most part the continued theme from p. 129 to the present page, we desire to call the attention of the reader to THE SONS OF THE-OS (God) of WHOM THE MAN JESUS, THE KU-RI-OS CHRIST, is ONE SON, of the multitude of sons.

The sons of The-os (God) may be called so by three distinct modes of expression, all of which are synonyms, viz.:

1. Sons of The-os (God).

2. Seed of the Ku-ri-os (Lord).

Remark. Ku-ri-os is one of the names of the SUPREME in the sense he rules the Universe of worlds.

The word Ku-ri-os is used in the sense of Ruler as a prefix to Christ, as Ku-ri-os Christ. Here the ruling is limited to ruling the Christs, of whom the man Jesus is Chief; hence he is called Ku-ri-os Christ; for he rules the seed of Abraham by faith, who are both

HEIRS

AND

CHRISTS

in their Christ relation to Jehovah, and not in their Heir relation to him.

3. The children of THE-OS, God.

These three expressions above, viz.:

Sons of God,

Seed of the Ku-ri-os,

Children of The-os,

are synonyms of expression of the same idea.

THE TRUE SONS OF THE-OS
and

THE FALSE SONS OF THE-OS (God).

The man Jesus, the Ku-ri-os Christ is one of the sons of The-os, on three distinct lines, viz. :

1. SON BY CREATION, of whom Adam is the FIRST son on this line, for Adam is called son of The-os, Luke iii. 38 ; and Jesus is a son also on this line, but he did *not* become a son until 4,000 years after Adam, 1,900 after Abraham and 1,500 years after Moses. See the following diagram, called the First line of sons, illustrates the sons of The-os, by creation.

FIRST LINE OF SONS, BY CREATION.

Adam	Abraham	Moses.	Jesus.
4000.	1900.	1500.	0

In this sense, the fish, birds, and all other animals are sons of The-os ; for Jehovah is El or Shad-dai, the Almighty, in English, who alone could be the creator and who alone could be this great Father of all his creatures. We must exalt our conceptions of the Supreme until we see in him, the Father, whose tender mercy is over all his creatures ; over the monad as perfectly as it is over man.

Anti-Christ, called Jesus Christ, is no son under this first line of sons, for he is a myth, and belongs to the mythological creations of Christianity, which are creations of the imagination. We have already classified this Anti-Christ among the myths on a preceding page. We are considering now the creations from the dust (Gen. ii. 7, Gen. ii. 19.) We are not considering myths ; hence we pass over any further notice now of this mythical Being, who has filled as large a place in the Christian literature of this enlightened (?) Age as the myth Jupiter has filled in the ancient classics !!

The man Jesus, is the son of Mary, who begat him in her own likeness, which is the Genus homo ; and she

did it, in obedience to the great law Jehovah made at creation, that every thing be fruitful and bring forth their own kind. In this sense Mary may be called blessed among women; in the Anti-Christ sense, who make her a mother of something not of her kind, she is a lawless woman, lawless by the great law laid down in creation that everything that should bring forth her own kind; and lawless by Ex. xx., which would have put her to death as an adulteress and put her to death in becoming a mother by one not of her kind; yea, worse than that, a mother by a God, a God of Christianity which has all sorts of abominations in its system, even parallels of Jupiter's Hybrids.

SECOND LINE OF SONS, OF WHICH THE MAN JESUS IS ONE
OF THE SONS.

Abraham is the first of this line of sons, who was the first begotten by faith under the Ev. Testament. Abraham was righteous by faith under this Ev. Testament (Gen. xx. 6). He was a son of The-os by faith.

As the first of this line of sons by faith, Abraham is called the Father of those who are full of Faith or faithful.

The sons by faith, under this second line of sons, are begotten by preaching the promises of the Ev. Testament of Gen. xii. to xxii.; as for example, the promises

1. Of the earth under the great grant of the earth to Israelites and Gentiles (Deut. xxxii. 7, 8); and under the grant of the Ev. Testament to the seed of Abraham, Israelites and Gentiles, by faith. (Gen. xii. to xxii.)

2. ETERNAL life.

This promise is an inference from the preceding promise. As the earth is promised forever, in the future, so there must be eternal life, in the future, to enjoy the earth. See this subject discussed already on the basis, Eternal life is *something promised* (p. 142 to 148), *not something inherent* in us.

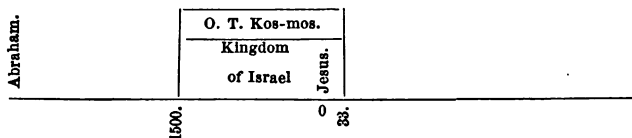
3. KINGS FOREVER.

1. Speaking to Abraham, Jehovah promises, kings shall come out of thee. (Gen. xvii. 6.)

2. Speaking to Abraham and of Sarah, his woman, he says: She shall be a mother of nations, and kings shall come out of her. (Gen. xvii. 16.)

The earth was given forever, hence these kings in the Ev. Kingdom would be kings forever ; and kings, not in Heaven, but over the earth which was given forever.

We had the Kingdom of Israel under Ex. xx. made under Moses, at Mt. Sinai, from Moses 1500. It was under Judges 450 years, and under Kings, as Saul, David, Solomon, until it was overturned on the basis of the Testament in Ex. xx. preparatory to re-establishing it on the basis of the Ev. Testament of Gen. xii. to xxii.



The Ev. Kingdom begins say 2010 A. D., see diagram on p. 93. This Kingdom will embrace the Kingdom of Israel under the seed by faith. Then Abraham, Isaac and Jacob will sit down in the Kingdom of The-os or the Kingdom of Israel restored, not under Ex. xx. for that testament or title has forever passed away, but under the Ev. Testament, under which Gentiles and other kingdoms of the seed by faith will be established forever.

We have seen the Kingdom of Israel, during the Ai-on that now is, say from Moses. It might have been restored then under the Man, Jesus, when he lived, if the Israelites had accepted the Ev. Testament as a New Testament or New Title to the promises in Ex. xix. 5, 6 ; and continued to the present, or until the An-as-ta-sis, when it would have assumed its Everlasting form ; when the seed by faith of Israel, who became immortal, would be Everlasting Kings under an Ev. Testament. The Gentiles might have formed Kingdoms over the whole earth under the great grant of land, on the basis of the Ev. Testament after the general model of the Kingdom of Israel, during the Ai-on that now is of the Ev. Testament ; which Kingdoms at the An-as-ta-sis would have been Everlasting Kingdoms. Under this Kingdom, every man would have had his own land to subdue after the model of a Paradise. Every man would have been a

King, a King on his own land during the Ai-oon that now is. If the seed by faith had ruled, instead of Christianity with its Priests, the Kingdom of Jehovah would now be established over all the earth in its Ai-oon that now is, and which would have become Everlasting Kingdom, in the Ai-oon to come. (See Ai-oon to come, p. 51.)

CHILDREN OF THE PROMISES.

Those who believed these promises when they were preached to them, became children of the promise under this second line of sons. Abraham was the first of this line of sons. The man, Jesus, became one in his day.

BEGOTTEN WITH THE WORD OF TRUTH, which was in the Ev. Testament.

James, the apostle, speaks of the children of this second line of sons, AS BEGOTTEN BY THE WORD OF TRUTH. To the truth, in the Ev. Testament, is ascribed the power to beget this class of children, of whom Abraham was the First begotten son of this second line of sons. The man, Jesus, was begotten by the same truth, one of this second line of sons.

AS A MYTH, Anti-Christ could not come under this SECOND LINE OF SONS, for as a myth he is not a person.

If he were a reality, as the Trinitarian Anti-Christ, he would be God in flesh, and could not be a son, for none but Abraham's seed, who are all men, can have any promises under the Ev. Testament; for the promises are made to men, not to Hybrids.

Again. We find the Trinitarian Anti-Christ was never connected with the Ev. Testament, but always with Ex. xx., an abolished Testament.

CHILDREN OF THE KINGDOM.

Those who believed the promise respecting the Kingdom, became children of the Kingdom. Abraham was the first of these children, in the second line of sons. The man, Jesus, was one of the children of the Kingdom, for he not only believed it, but he preached it and he preached it as the GOSPEL OF THE KINGDOM. He sent his disciples to preach it. It was the Kingdom, which

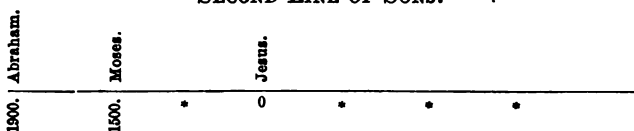
he sent Paul among the Gentiles to preach. (Acts xxviii. 31.)

Jesus said of the Israelites, the children of the Kingdom shall be cast out, that is, cast out of the Kingdom they had had under Ex. xx., and might have had under the Ev. Testament as a New Testament or New Title to A Kingdom under the promises in Ex. xix. 5, 6, if they had accepted the New title.

We may now see the two tribes abiding in Gentile lands, under Gentile Kingdoms, under Gentile laws. They are without a Kingdom of their own, as they had, say under Judges and Kings, with no territory, which they occupy as their own, with no Kings of their own, with no subjects under it, who are Israelites. They are cast out. But they are to be restored to it.

We give a diagram showing this second line of sons, where Abraham is first, and Jesus becomes one 1,900 years after Abraham became one, 1,500 years after Moses became one.

SECOND LINE OF SONS.



THE THIRD LINE OF SONS OF WHICH THE MAN, JESUS, IS THE FIRST, AND AS YET THE ONLY ONE.

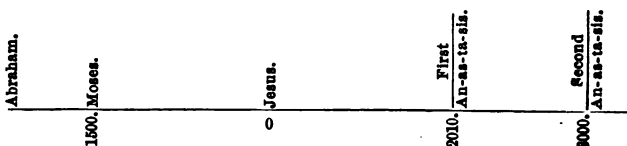
ALL THIS LINE OF SONS ARE THE CHILDREN OF THE AN-AS-TA-SIS (Resurrection).

There are two anastases which may be called the

1, first anastasis;

2, the second anastasis.

These lie at the distance apart of a thousand years.



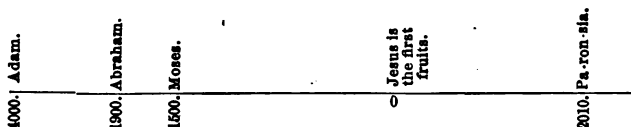
The first an-as-ta-sis will embrace all the Ek-kle-sia of the first born, which has been referred to.

Paul desired to have a part in the First an-as-ta-sis, no doubt because it would be the First An-as-ta-sis that would give him the Pneu-mat-i-kon-body; not on account of any difference in the bodies of the two an-as-ta-ses.

The second An-as-ta-sis will be, say 1000 years after the First An-as-ta-sis; and will embrace those who may die in the faith in the 1000 years of the reign of Jesus, the Lord Christ, that follows the First An-as-ta-sis.

John says, Blessed and Ag-i-os is he that hath part in the First An-as-ta-sis.

DIAGRAM SHOWING THE THIRD LINE OF SONS, OF WHOM the man Jesus is the FIRST, and as yet, the ONLY son.



THREE FORMS OF THE ANASTASIS are as follows. ALL the line of sons, that have been except the single case of the man, Jesus, in the Past; and all those that will be in the Future, may be classed under one of these three forms.

FIRST FORM OF THE ANASTASIS IS A NEW CREATION.

This first form includes under it all who have gone to what the Translators improperly call, dust. In this case, there must be a Palin-Genesis (translated Regeneration) which should be rejected as it contains all the false ideas of Christianity about the word, which Palin-Genesis is a *second* Genesis of man as Adam was the *First* Genesis. It is evident to all if a man has gone to the dust, he must have a new creation if he live again, namely:

1. He must be made of "dust," as Adam was made. (Gen. ii. 7.)

2. He must have air breathed into his nostrils, which air is called Pneu-ma in the Original Greek, as in the Septuagint, &c. This pneu-ma may also be called the power to give life.

The man as a New Creation is like the first man, Adam.

He is mortal.

He is corruptible.

He is Psu-ki-kon.

3. He must now undergo a change, which is made in a moment, in the twinkling of an eye, namely :

The mortal body must now be changed into an immortal body.

The corruptible body must now be changed into an incorruptible body.

The Psu-ke-kon body must now be changed into the Pneu-mat-i-kon body falsely called *spiritual* body by the ignorant, or, worse by the Di-ab-o-loi translators.

We have dwelt elsewhere on the character of the Pneu-mat-i-kon body as a wonderfully organized body.

See diagram of Palin-Genesis, p. 130, showing the new creation and time of it.

ORDER OF THESE BODIES.

Our common-sense tells what is the order of these bodies, viz. :

1. The Psu-ke-kon, translated by the di-ab-o-loi, natural body in 1 Cor. xv.

2. The Pneu-mat-i-kon must follow, not precede the Psu-ke-kon body. This is also Paul's teaching. (1 Cor. xv.)

The Psukikon body is a beautiful and wonderfully made body, though it is mortal. We love it, as it is in ourselves. We love it, as we see it in man or woman. We love it, as we see it in the sweet cherubs in our families, especially when they show their glory in their naked forms ; as when they crawl about, male and female, and, like Adam and Eve, when naked are not ashamed. Except we become as little children we can in no wise enter the Kingdom of the-os.

The Translators, who are every where Di-ab-o-loi (misrepresenters) in their translation, misrepresent Paul, by making him call this Psu-ki-kon a VILE BODY. When Jehovah looked upon creation, on the last day, he saw among his works Adam and Eve, in all the glory of

their naked and beautiful forms ; and said, he saw every thing he had made, **VERY GOOD**.

The Grecian civilization, say 2,000 years in our past, preserved the human form in marble, as Jehovah designed in the beginning it should always be. They serve as models of art to the present generation. The city of Boston, in its Art Museum, has preserved specimens of this sculpture for public exhibition. To the pure all things are pure. We have visited it with men and women, and we were not ashamed.

The Egyptian civilization, which has been to some extent preserved as far back as 2000 B. C., has preserved the human form, as nature made it, in its monuments. They have even preserved the human form even after it was dead, in its mummies, specimens of which may also be seen in the Art Museum of Boston. They succeeded wonderfully in preserving bodies, in opposition to the law, man shall return to the dust at death, say for 4,000 years, as may be seen in the beautiful faces of some of these mummies, beautiful even in death ; beautiful even now, after a battle of 4,000 years with the law, dust thou art, and unto dust shalt thou return.

We admire the high civilization of these old civilizations, who loved the human form as nature designed it should be, and admired it and preserved it. It is the child's civilization, that knows **GOOD**, and has not yet learned to know **EVIL**. Except we become as little children, in this respect, namely, the sexes may see each other as nature made them without shame, ye can in no wise enter the kingdom of **THE-OS** (God).

All other animals see each other as nature made them, and are not ashamed. They know **Good**, they know not **Evil**. It is the knowledge of **Evil** which makes men ashamed. It is the knowledge of **Evil**, not **Good**, that makes the sculptor hide a part of his work.

The men and women bathe together in the islands of the Pacific, as nature made them, and are not ashamed. They know **Good**, they know not **Evil**. These are the children of nature, who teaches men **Good**, not **Evil**.

1. The human form is the form of Jehovah ; for he made man in his image (Gen. i. 27).

2. So says Moses. We believe Moses.

3. Jesus says, whoever hath seen me, hath seen the Father, that is, the image of the Father.

4. Paul says of Jesus, he is the express image of Jehovah, Heb. i.

Jehovah, however, is IN-corruptible matter. Man in his *psu-ke-kon* state is corruptible matter. We shall be in the *pneu-mat-i-kon* state, as Peter says, **BE PARTAKERS OF THE DIVINE NATURE**, which is the power **AT WILL** to appear in his **GLORY OF LIGHT**, or **NOT**.

We love to look on the human form as nature designed it to be in all time. We love to look on it, for it is Jehovah's image.

Like Moses, we would like to talk with him in both his forms of glory.

1. *In his glory*, when he lays aside the *light* that surrounds him in his glory, as when he talked with Moses face to face.

2. As Moses wished, we would like to see him in his glory, even if it were his back parts, from a hole in a rock, with Jehovah's hand over the hole, seeing him as Moses saw him.

We anticipate, like Job, the joy of seeing him in the future, which he called in his day, the latter day on the earth, in the body that will be then, which will be a new Creation, going through the three stages already described in a new Creation.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though, after my skin, worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

THE PERFECTED BODY.

We have described the body in its third stage of the new creation. We saw it pass

1. From the mortal to the immortal;
2. From the corruptible to the incorruptible;
3. From *psu-ke-kon* to *pneu-mat-i-kon*.

We have even paused and described the pneu-mat-i-kon body, through the eyes

1. Of Moses ;
2. Of Isaiah ;
3. Of Jesus ;
4. Of Paul.

We have got yet to see in the new creation what we saw in the first creation in the psu-ke-kon body : man and woman in all their glory, and to see them not ashamed.

We have got yet to see in the new creation the pneu-mat-i-kon body, man and woman, not only as nature designed it, but we are to see it

1. Without a halo of glory around it, as Jehovah often presented himself to Moses, face to face, and to the seventy elders ;

2. With light surrounding it, that no man who has the psu-ke-kon body can behold and live.

This was the two ways Jesus manifested, namely :

1. Without light surrounding it ;
2. With light surrounding him ;

in either of which he can appear at his pleasure, as Jehovah and the angels do. We shall be satisfied, as David says, if we awake in his likeness.

Jesus calls this pneu-mat-i-kon body a perfected body. Destroy this body, says Jesus to the Israelites who sought his life, destroy this body, and in three days it *shall be perfected*.

The psu-ke-kon body is glorious, but its glory is not worthy to be compared with the glory that shall be revealed in us ; that is, the glory that shall be revealed in the pneu-mat-i-kon body.

EX. OF PERFECT MEN, FROM PAUL,

which he calls pneu-ma-ta of just men made perfect.

Paul speaks of a class who are to enjoy *this kind* of perfection, which belongs to the pneu-mat-i-kon body.

Bear in mind, the pneu-mat-i-kon body, which, among other things, can appear at will, either ; 1. Without the light of the pneu-mat-i-kon body ; or

2. In the light, which constitutes a part of the glory of the pneu-mat-i-kon, which in Jehovah, no man can approach and

live, which body, as exemplified in Jesus, at the Mount of Transfiguration, made Peter, James, and John fall before it as dead men; which body, in the angels, made the soldiers guarding the tomb to prevent the anastasis, fall as dead men. It is a perfected body as was seen in Jesus after his an-as-ta-sis, or his second birth.

He could appear at the most distant points in a moment.

He could enter the barred room where his math-e-tai (disciples) were gathered, or disappear from it, at will, without opening the door.

He could ascend upward, as on the day of his ascension, overcoming the power of attraction.

He could let his disciples know him or not know him, at his will, as in the case of the two disciples going to Emmaus.

We come to speak of those whom Paul calls pneu-ma-ta (translated falsely spirits, as Christianity defines spirits), pneu-ma-ta (persons) of just men **MADE PERFECT**.

We have two genera of perfection, 1. As these just men who are to have the perfection of the pneu-mat-i-kon bodies already described in various ways, times, on the preceding and present pages.

2. As the perfect, of which Jehovah speaks in the exhortation, Be ye perfect as I am perfect. This perfection is consecration to the execution of these two Testaments, of which we shall speak under the head of the *ag-i-oi*, in due time, translated saints, holy, &c.

This pneu-ma-ta, which Paul speaks of, may be considered

1. As just men, like Abraham, Jesus, and all of Abraham's faith, who are just men or righteous men by his kind of faith, who have had as yet none but the

1. Pseu-ke-kon bodies;

2. The mortal bodies;

3. The corruptible bodies. Jesus before he died belonged to this class of just or righteous men by faith (Gen. xv. 6), as Abraham was righteous or just.

This was the righteousness of faith in the Ev. Testament, not the righteousness of obedience in Ex. xx., Deut. vi. 26.

II. We must now consider these just men in their PERFECT, or PNEU-MAT-I-KON BODY, at the an-as-ta-sis, say at A. D. 2010, which is yet in our future. It is as perfect a body as Jehovah's, for it, as Peter says, *partakes of the Divine nature*.

This is not the body, the psu-ke-kon body, which all the ag-i-oi, as Abraham and all the seed by faith, had before death; nor the psu-ke-kon body at the an-as-ta-sis, but it is the pneu-mat-i-kon body, such as Jesus alone has had.

The hope of these pneu-ma-ta of just men, when they died was, they should have at the an-as-ta-sis this pneu-mat-i-kon or perfect body.

PURE WORDS OF PNEU-MA.

Pneu-ma is applied to persons, as believe "*not every pneu-ma, for many false prophets are gone out into the O. T. Kos-mos, translated world.*" (1 John, iv. 1.)

Pneu-ma-ta, plural of pneu-ma, is applied to persons who are flesh and blood men, as this example from Paul, as pneu-ma-ta of just men made perfect.

There are different classes of pneu-ma and pneu-ma-ta. The reader, if he pays attention, may soon distinguish the classes, so as to classify them in reading the Scriptures.

SECOND FORM OF THE AN-AS-TA-SIS.

The first form of the an-as-ta-sis is a new creation. See p. 163-4.

All men who have gone to the dust will have that kind of an-as-ta-sis. The man, Jesus, belongs to this second form of the an-as-ta-sis. It was not a new creation, for his body was not corrupted so as to need a new body made of dust.

His body was animated by air.

Next, his Psu-ki-kon was made a pneu-mat-i-kon body.

THIRD FORM OF THE AN-AS-TA-SIS.

It is not the dead who have this form of an-as-ta-sis. It is the living only who are alive at the coming, who are the seed of Abraham by faith. These will never die, as

those who have an an-as-ta-sis is under the first form, who go to the dust; these will never die as Jesus, who had an an-as-ta-sis under the second form of an-as-ta-sis.

Jesus says of this class, He that liveth, when he comes, and believeth, shall never die.

Their psu-ki-kon body, which is a live body, will be changed in a moment, into the pneu-mat-i-kon.

THE MAN JESUS, THE FIRST SON OF THE THIRD LINE OF SONS.

WE REMIND THE READER before we proceed there are *three lines of sons*, as developed in the few preceding pages. We repeat them briefly:

FIRST LINE OF SONS. See p. 158-9.

At the head of the *first* line of sons, who are sons of the-os by creation, is Adam.

The man Jesus is one of this line of sons; say 4,000 years after Adam.

SECOND LINE OF SONS. See pp. 159 to 162

This class include the sons by faith.

They are the children of the promise.

They are the children of the kingdom.

Abraham is the First son of this line of sons.

The man Jesus, the Ku-ri-os, is one of this line of sons. He became one 1,900 years after Abraham.

THIRD LINE OF SONS. See p. 162-3.

These are the children of the an-as-ta-sis:

Jesus is the First son of this THIRD LINE OF SONS.

EX. FIRST FRUITS ON THIRD LINE OF SONS.

Paul says, Jesus, the Christ, is the first fruits; afterward, they that are Christs, or Christoi, or Anointed Ones or Messiahs.

There are a multitude of these Anointed Ones, in English; Christoi, in Greek; and Messiahs, in Hebrew

They are as numerous as the stars (Gen. xv. 6.) All of these Christs are they by whom Jehovah will bless the families and nations of the earth, among whom is the man Jesus, the Ku-ri-os Christ.

The possessive is evidently an alteration of the original text

Jesus, the Ku-ri-os Christ, is the first fruit of the an-as-ta-sis.

The other Christs will be the last fruits of the an-as-ta-sis.

The time of the last fruits will be at the Pa-rou-si-a, translated improperly, coming. His pa-rou-si-a is his presence on earth in the future, say at the an-as-ta-sis, A.D. 2010. See diagram on p. 163 showing both the first fruits, who is the man Jesus, the Ku-ri-os Christ, and the pa-rou-si-a when the last fruits will be the other Christoi, plural, who are a multitude.

1. Jesus is the first fruit of the an-as-ta-sis.

2. He will be the ONLY FRUIT of the an-as-ta-sis for about two 2,000 years, if our calculation for the pa-rou-si-a at A.D. 2,010 be correct, and we are not sure it is.

Paul says Jesus was declared to be the son of the-os (God) by Pneu-ma (the Almighty) by the an-as-ta-sis from the dead. (Rom. 1-4.)

EX. ON THIRD LINE OF SONS CONTINUED. See p. 162-3.

THE MAN JESUS, THE FIRST BORN OF EVERY CREATURE. (Col. i. 15.)

This birth of Jesus must be understood of his birth by an-as-ta-sis, for it is of only of the third line of sons, sons by the an-as-ta-sis, can it be said he is the FIRST born; for on the first line of sons Adam is the first son; and on the second line Abraham is the first son.

In the four thousand years before Jesus, there has been no an-as-ta-sis of the dead. He is the first fruit, and there will be no other fruit from the death until the PA-ROU-SI-A. Jesus, therefore, in Paul's day, which was about 1,800 years ago, was the first born: and he will be the first born until the Pa-rou-si-a (translated coming). Therefore

1. Jesus is the first born of every creature that has ever lived, beginning with Adam, and following the line

down through Enoch, Noah, Elijah, Abraham, Moses, &c., in the past 4,000 years B.C., and then following the line to the present. If there be no an-as-ta-sis, death would be an eternal sleep to all in these 6,000 years.

2. Jesus, therefore, is not only the **FIRST** born, but the **ONLY** one born of this third line of sons. In other words, the man, Jesus, the Ku-ri-os, Christ, is the **ONLY BEGOTTEN SON OF THE-OS**.

3. At the an-as-ta-sis, he will cease to be the **ONLY BEGOTTEN SON OF THE-OS**; for the great multitude of other Christoi will then be born.

EX. OF SONS ON THIRD LINE OF SONS CONTINUED.

THE MAN, JESUS, IS THE FIRST BORN AMONG MANY BRETHREN. (Rom. viii. 20.)

This birth must be understood of his birth by the Pneu-ma (almighty), by the an-as-ta-sis from the dead, for it was only on this third line of sons the man Jesus could be the first born. Of the first line of sons, by creation, Adam was the first born; of the second line, who were begotten by the promise, Abraham was the first born. Those who were Jesus's brethren by faith, from Abraham to Jesus, were as many as the stars, who were all born before Jesus in the second line of sons. It is, therefore, by Pneu-ma (almighty), by the an-as-ta-sis from the dead, Jesus is declared to be the son of The-os (Rom. i. 4); and it is by this an-as-ta-sis, he is the **First** born among this multitude of brethren.

He is not only the **FIRST** born of many brethren, but he is the **ONLY** begotten son of all these brethren; and will continue to be the only begotten son of many brethren of the faith for 2,000 years to the Pa-rou-si-a (see p. 163,) when Jesus will cease to be called the only begotten son of The-os. (Rom. viii. 20.)

THE PRE-DESTINED SONS of this third line of sons, of whom Jesus is the first born.

We quote the whole passage: "*For whom he did fore-know, he also did predestine to be CONFORMED TO THE IMAGE OF HIS SON, that he, Jesus, might be the first born among many brethren.*" (Rom. viii. 20.)

This multitude of brethren are pre-destined to be sons on the third line of sons, on which line Jesus was, by Pneu-ma (almighty), by the an-as-ta-sis from the dead.

Has Jesus a Pneu-mat-i-kon body? So will all his brethren by faith, for they are to be conformed to Jesus's image, on the Pneu-mat-i-kon likeness. Jesus is only to be the First born, who will have this Pneu-mat-i-kon image, of many brethren, say the multitude from Abraham to Jesus and those since. The *conformity* of the many brethren to *Jesus's image*, therefore, is in their bodies at the an-as-ta-sis to the *body of Jesus*: he having a Pneu-mat-i-kon body; and they shall have a pneu-mat-i-kon body like his. When, therefore, these many brethren have the image of the son Jesus in the possession of this pneu-mat-i-kon body, the many brethren will be sons of The-os by anastasis. Jesus will then cease to be the ONLY begotten son of many brethren.

PAUL SPEAKS OF THE EK-KLE-SIA OF THE FIRST BORN.

1. THE EK-KLE-SIA OF THE FIRST BORN.

2. THE CHURCH OF THE FIRST BORN.

3. THE GENERAL ASSEMBLY OF THE FIRST BORN.

We give the three modes of expression above, as synonymous modes of expression, to express the same idea.

We prefer the first mode of expression as it is Jehovah's own expression, through Paul. This is an assemblage of the seed by faith, at the anastasis. Jesus is a first born, but this is a general assembly of the FIRST BORN at the first anastasis in distinction from those born at the second an-as-a-ta-sis: for there are two an-as-ta-ses. Anastasis is singular, and an-as-ta-ses (pronounced sees in the last syllable) is plural.

When this general assembly of the First born at the First an-as-ta-sis rise from the earth and stand again on the earth, the man, Jesus, will cease to be the ONLY begotten.

PALIN GEN-E-SIA. (*Regeneration of the translator.*)

This is the New Creation already spoken of in the first form of the an-as-ta-sis.

This is the second Genesis. We had the First Genesis as Adam had,

1. By being made of dust.

2. By air, which made the man made of dust live.

We must have a second Genesis like the First, if the dead live again.

This Palin Genesisia will be at the an-as-ta-sis, say 2010 A. D. (see diagram a few pages back).

CREATIVE POWER

is required to have a second Genesis, for it is a new creation.

It required power, creative power, to make Jesus a son on the third line of sons. He was declared to be the son of The-os by POWER, power of the Almighty, by the an-as-ta-sis. (Rom. ii. 7.)

JESUS TAUGHT TO NICODEMUS THIS MODE OF BECOMING SONS. (John iii. 7.)

Ex. 1, from Jesus in John iii.

Marvel not, I said unto you, you must be born from above, not again as the translators say.

Remarks. Jesus teaches a birth, which it requires Almighty power to effect.

2. Jesus teaches here a birth in the future at the an-as-ta-sis.

Ex. 2, from Jesus in John iii.

Except a man be born from above, he cannot see the Kingdom of God. (John iii. 3.)

Remarks. 1. He must be born from above.

2. He must be born from above in the future, at the an-as-ta-sis; for it is the second Genesis occurs there.

3. A man goes to the dust at death, and if he does not have this birth from above he cannot see the Ev. Kingdom of God in the Future, say 2010 A. D.: for he remains in the dust. (See p. 93, for Ev. Kingdom.)

Ex. 3, from Jesus in John iii.

Except a man be born of water and Pneu-ma (Almighty) he cannot enter into the Kingdom of The-os. (John iii. 5.)

Remarks. 1. The word Pneu-ma is Almighty as The-os is Almighty; not that The-os is spirit as the translators say.

2. The order of the births here is

1. The water.

2. The Pneu-ma. The water being first; born of Pneu-ma, which is at the an-as-ta-sis second in order. There is often a long period, say about 2,000 years between these two births, viz.:

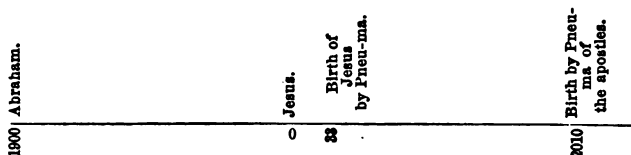
1. The birth by water, and

2. The birth by pneu-ma (Almighty) at the An-as-ta-sis.

In the case of Jesus, the time between his baptism, or birth by water, was very short; say about three years. He had his birth by water, say at the age of 30 years, when he began his work, saying, Repent, for he who is designed by Jehovah to sit on the throne of David, in the kingdom restored under the Ev. Testament, now a New Testament, as the prophets and Gabriel said, is now in Judea; and he died about the age of 33 years. He died. On the third day his corruptible became incorruptible; his mortal became immortal; his psu-ki-kon became pneu-mat-i-kon. In these changes, his birth by Pneu-ma (Almighty) took place. Here, then, were three years between the two births. In the case of the apostles there will be about 2,000 years between the two births, if, as we suppose, the birth by Pneu-ma (Almighty) occurs at the An-as-ta-sis, which we locate at 2010 A.D.

DIAGRAM SHOWING THE

time between the two births in the case of Jesus and his apostles.



Ex. IV. *from Jesus in John iii. 6.*

Jesus says: That which is born of flesh is flesh; and that which is born of Pneu-ma (Almighty) is Pneu-ma.

PARAPHRASE OF THIS PASSAGE IN JOHN III. 6.

1. That which is born of flesh is the Psu-ki-kon body, which is flesh, mortal, corruptible.

2. That which is born of Pneu-ma is the Pneu-mat-i-kon body, which is immortal and incorruptible.

Between the two births is a long period in the case of apostles:

We paraphrase the above passage, which will be a commentary on the passage, to those who have followed us step by step on the nature and destiny of man. The lights have been kindled all along the line of the investigation. It would be folly not to see every passage in the accumulated lights that lie all along the line of investigation of the nature and destiny of man. The man who cannot believe a demonstration in geometry, say Book V., Prop. 10, cannot follow a train of reasoning. This is not the kind of demonstration here. Every proposition on the nature and destiny of man has been complete in itself. We bring forward all these complete propositions, each in itself establishing the doctrine of the nature and destiny of man. The conviction here is like the conviction of the truth of a fact from a great number of apparently independent witnesses, each testifying of his own knowledge, independent of all other witnesses to one and the same fact: that death is an Eternal sleep, except on the basis of a promise.

OTHER WITNESSES ON THE NATURE AND DESTINY OF MAN.

BAPTISM AS A WITNESS.

Baptism of the Scriptures, which comes from Bap-ti-zo, and follows the righteousness of faith, is an epitome of the teaching of Eternal life based on promise.

1. The Immersion in the water represents the death of the seed by faith.

His stay under water represents his death state, where he ceases to appear among men, and where he goes back to the dust.

2. His rising out of the water represents his An-as-ta-sis.

Baptism is a form of expression of our faith in our nature and destiny based on the promise, you make this confession in Baptism.

The general law, all through the animal and vegetable kingdom, teach one universal truth.

1. They have a nature, which, like man's, is made of certain elements called dust in man by the translators, which are nearly alike in animals and vegetables. The chief, and almost the whole of them, animal and vegetable, are water; and they all have a frame-work, which is bone in the vertebrate animals and fibre in plants. Plants have circulation, which is called blood in animals and sap in plants. Animals and plants eat and drink. Plants and animals sleep and are refreshed alike. Plants have intelligence from something that performs in them the functions of brain in vertebrate animals.

They all have a growth and decay, which points emphatically to one destiny, namely, a return to the elements which compose the plant and animal, even before death comes in the slow march from strength to weakness; in the slow march from the full to the shrunken form of age; from beauty to wrinkle; from health to sickness; from the strong man who carries twice his weight to the same man in age, to whom the grasshopper, as Solomon says, is a burden; from the man in possession of all his senses in their perfection to a point in age when the eye sees not, the ear hears not, the nose smells not, the mouth tastes not, and the cheek feels not the gentle wind that fans his cheek, or the kiss of children's love.

Death does not wait till death to point us to our destiny. Death begins long before death to point plant and animal to their destiny, dust thou art, and unto dust shall thou return.

The general course of *plants* from creation down through every period, feed succeeding generations. In-

deed, if the parents had not died to make food for succeeding generations of plants, the race of plants must long since have perished.

The fathers perish that their children may live.

They furnish the seed by which other generations of their species, genus, order and class may live; that is, for children to live hereafter; but they leave no germ even of hope of life for the an-as-ta-sis of the parental plant.

The animals but repeat the story of the plants.

They died and became food for successive generations of animals. Indeed, if, as we said in respect to plants, the parents had not perished to make food for their children, their children would not have lived. The fathers died and the children lived because their fathers perished to furnish the children with the elements of life.

The fathers furnished the seed, in which were the rudiments of life, to perpetuate succeeding generations. But they left no seed on which they could build a hope of their own future existence.

ANIMALS AND PLANTS

owe, in a sense, their very existence to each other. Air, that wonderful pneu-ma of which we have said much, and have more to say, is the source of life to man. Oxygen, one element of air, and an essential element of life to man, is supplied by plants. By Jehovah's plan, he gives us life through plants by pneu-ma, which they make through their respiratory organs, in their exhalations from their leaves, which are their lungs.

Man cannot live but a few minutes without this air, which we term pneu-ma, for Jehovah calls it so. In the plants we may, in this sense of plants furnishing us out of their lungs this air, called the pneu-ma of life, or the power by which Jehovah gives us life: in the plants, we repeat, as one of their branches, we may be said to live, move, and have our Being. Destroy all the plants, and man would cease to live at all.

Pneu-ma to those who know its value as a LIFE GIVER, as it was to Adam after he was made; as a LIFE PRESERVER, as it was to Adam for over 900 years of his existence, it is *akin* to the

TREE OF LIFE

in the garden of Eden.

PRESSURE OF PNEU-MA.

It presses at the average weight of 15 lbs. to the square inch on the human body at the surface, as in the deep valleys; and less as we ascend mountains, yet nowhere do we feel the weight of this tree of life. Different constitutions require different degrees of pressure.

DENSITY OF PNEU-MA.

It is prepared by Jehovah in different degrees of density for inspiration by man, which is greatest at the surface, as in deep valleys; and least dense at the tops of high mountains.

It varies in its degrees of density at the same place, it being most in the morning and night, and least at noon-day.

It varies, at the same place, at different seasons, it being most in the cold periods and least in the hot periods.

In all these varieties of density, it is always a tree of life, with every variety to suit strong or weak constitutions. It is a wonderful tree of life to those who know how to get life from it.

PNEU-MA IN ITS HUMID STATE.

Pneu-ma is a wonderful tree of life to those who know how to get life from it in its humid state, to suit different constitutions, or the same constitution in different periods of life.

It is everywhere humid, but it is humid in different degrees.

It is most humid in the vicinity of large bodies of water, as the ocean; and it is least humid in places most remote.

It is most in warm climates, as in the Torrid Zone. It is least in cold regions.

In the same place, it varies in the same day, it being most in the morning and at night, and least at noon.

In the same place it varies at different seasons. It is most humid in the hot seasons and least in the cold seasons.

JEHOVAH'S LABORS IN CONNECTION WITH PNEU-MA.

Jehovah, the Great Life-giver, through Pneu-ma, which in a specified sense is the Tree of life, has made his system of labor such as to give men the fullest possible use and enjoyment of this Pneu-ma as a tree of life. He requires man to subdue the earth, where it brings man always in the presence of Pneu-ma as a tree of life in its purest state; where it is free to move; where it is not confined as it is in labors in the house, and when we breathe the same air over and over again until it becomes an

UPAS TREE,

producing death instead of, as it was designed to be, A TREE OF LIFE. He requires the woman, who is man's help-meet, to enjoy also Pneu-ma as a tree of life, not as an Upas tree, which by slow death sends mourning and sorrow where there should be joy and gladness. In cities, too, pneu-ma loaded with impurities from a multitude of sources, some of them from men's own exhalations from their lungs, in the form of carbonic acid, which is azoic; in cities, we repeat, pneu-ma loaded with impurities, is there an Upas tree, and not a tree of life.

Jehovah requires man not only to subdue the earth, but he requires him to fill the spot he subdues with all kinds of plants,

1. That man might not only have bread in plenty, but everything else that is good for food, in such plenty that man may eat freely, so as to multiply man's sources of enjoyment from food and nature's drink, in the juice of the fruits of his Paradise; and that man might have the enjoyment of trees and other plants, which Jehovah requires man to plant, all of which would be pleasant to the sight.

2. He designs, in part, in bringing man into a Paradise filled with plants, to bring him in the very presence of the Generators of oxygen, without which man cannot

live perhaps a minute. It is this oxygen in the air which is the only element of life to man, in the air. It is therefore in Jehovah's system of labor, that man gets the fullest benefit of pneu-ma as a tree of life, and it is in the plants, which Jehovah's labor requires man to plant, we find the laboratory for making oxygen, which alone can give to pneu-ma its power to be a tree of life. The very carbonic acid which man exhales, which is azoic to man, is zoic or life-giving to plants. Kill all the plants, and man would soon perish. Kill all the animals, and plants would soon perish.

PNEU-MA IN CONNECTION WITH

1. BLOOD,
2. BRAIN.

The blood is the life of man, but venous or carbonized blood is the death of man. We have referred to this subject elsewhere; hence it will not be necessary to dwell on it here. Oxygen of the air combines with the carbon of the blood, forming carbonic acid, which is then expelled from the lungs in exhalation. The blood deprived of its carbon is now a nourisher of the entire system, including the brain. Carbonized or venous blood, in its circulation through the brain, as happening in case of strangling, paralyzes in a few minutes the brain, destroys thought of every kind and the power to give sensation, to the eye, ear, mouth, nose, and other organs, so that death soon follows. Decarbonized blood keeps the vitality of the brain by nutrition, hence the brain performs its functions to give the power to love, the power to think, the power to see, hear, smell, taste; and, in Jehovah's hands, it is his power to work in us,

1. To WILL,
2. To Do

of his good pleasure. We need no ag-i-on Pneu-ma anywhere in us to enable us to have Jehovah's *will* as *our* will; for a healthy brain and a properly educated brain will always have Jehovah's Will; and we need no ag-i-on pneu-ma to enable us to do Jehovah's will, for the brain, if healthy and properly educated, will find it easy to do

ALL his will ; as Paul says, the Gentiles did by nature the things contained in the law.

The sources of nearly all diseases is the Brain. Our educational systems, which tax the brain with much study, are multiplying diseases from this source.

In curing diseases, begin with the brain. There is no prescription so well to cure all diseases, especially nervous diseases, as to go to work on Jehovah's labor system, in building a Paradise on Jehovah's basis. The Labor there will prevent diseases that have their origin in the brain.

PNEU-MA AS A CREATOR.

Pneu-ma as a creator is the south breeze in the spring.

We need not Divine authority for this truth. Says the Psalmist, civ. 27-30 :

"These wait all upon thee, that thou mayest give their meat in due season.

"That thou givest them, they gather ; thou openest thine hand, they are filled with good.

"Thou hidest thy face, they are troubled ; thou takest away their breath (pneu-ma), they die, and return to their dust.

"Thou sendest forth thy spirit (pneu-ma) they are created ; and thou renewest the face of the earth."

Remark. The word pneu-ma, of the septuagint is translated in the above passage as breath, in v. 29, and spirit in v. 30. Thou takest away their pneu-ma, or breath, and they die. Thou sendest forth thy pneu-ma, that is, the warm air of spring, and they are created. Thou renewest the face of the earth, as is seen in the spring, by this pneu-ma, which is air in its warm state.

We see the pneu-ma in the spring, when it comes from the south, has

CREATIVE POWER,

which give power to seeds in annuals to grow into root, stem, branch, flower, and fruit ; and the buds on perennials to leaf, to form the flower and fruit, so that all nature is clothed in beauty. Pneu-ma, when warm, is Je-

hovah's power to create. It is also Jehovah's power to create in the animal kingdom. It can almost put life under the ribs of death.

We see it again, when it comes from the north, as in winter, it has

APOLLYONIC POWER ;

that is, the power to kill, as we see in the death of vegetation ; in the death of some animals ; in the hibernation of some animals, as snakes, frogs, crabs ; in the escape of others to a more Southern climate, as birds and fish. Man hides himself from it in his winter shelter.

PNEU-MA IN CONNECTION WITH FROST.

Job says, pneu-ma (falsely translated spirit) makes the frost. Pneu-ma in connection with frost, has, as we said, Apolly-on-ic power in the earth. We see it here in its frost power. We see frost in winter case the whole of one zone, say the Arctic, in ice, for nearly twelve months in the year ; much of the north temperate in ice for more than half the year ; and all the N. T. more or less a part of the year. The fauna and flora of even the frigid zone indicate that once a torrid climate was there ; torrid plants and torrid animals were there. What has been, may be again. It forms a part of the earth which Jehovah determined to have subdued, after the model of a Paradise. His purpose has been delayed, but it has not been abandoned. More anon.

PNEU-MA IN CONNECTION WITH THE ADORNING OF THE HEAVENS.

Job says, by his pneu-ma (improperly translated spirit) Jehovah garnisheth the heavens. (Job. xxvi. 13.)

Air or pneu-ma, is a great power in Jehovah's hands, of adorning the heavens. The air is the canvas on which the pictures are made ; the colors into which the artist dips his brush are taken from the light of the sun, which he spreads out first in their prismatic hues on the palette where his brush is ; the artist who proclaims himself in his pictures, is Divine.

The beauty of the rainbow :

The corruscations of light in the descent of electricity from the clouds to the earth ;

The auroras seen in the east and the west, morning and evening, in all latitudes but the frigid, where in the N. T. they are seen at their south ;

The auroras of the northern and southern polar regions ;

The zodiacal lights ;
are all heavenly pictures, made by means of pneu-ma or air : for he garnisheth the heavens by his pneu-ma or air.

We begin our description of a

DAY. SCENE.

The chilly air has made a fog, which conceals all objects at a distance, and those near are seen in shadows, but plain enough to individualize the trees from the animals that in the early morning still linger about their shelter for the past night, with their eyes toward the east, as if joining with all nature in worship of him who painteth the morning auroral scene. The sun is in the eastern horizon as a ball of fire, struggling with his rays to penetrate the vapor, as the aurora which heralded his coming, had faded away before parental glory. The scene is constantly changing, as the vapor ascends. The view widens, until it takes the broad canopy of heaven. The objects which hours before were shadows, are now seen in all their general outlines ; and objects which hours before were invisible, are now visible. The picture is partly of fixed and partly of movable objects. The cattle are browsing in the pastures, the ducks have gone to the water, and playing a hundred parts in their little drama of life ; the hen is leading her brood toward the sun, the ganders hiss as they stretch their necks and spread their wings to protect the geese and their broods of young, while they move toward the sun. The songs of birds hail the rising sun. The dog lies down in the sun with his face towards the morning sun, as if worshipping the sun and Him whom the sun proclaimed as his maker. We pause in a glade of the wood at the sound of loud and fervent devotion. It was a boy, one of Africa's sable

sons, who thought he was alone, unseen by all eyes but Jehovah's, unheard by all ears except Jehovah's. We did not let him know his illusion. It was nature, in nature's temple, worshipping the Most High, and catching the inspiration of worship from the morning glory then in the east.

Do we misinterpret animal worship? David did the same, who said of the animals, "These all wait upon thee," and he spoke from inspiration. Does the Most High hear? Surely he does. Far better authority than mine says, he heareth the young ravens when they cry.

A thousand pictures, each different from all the rest, passed before me; in all of them, pneu-ma (air) had a part in producing.

The canopy of the heavens, cleared by this time by the sun of the fog, stretches everywhere in a vast concave: the edges of the concave are resting on the distant horizon; the surface of the concave is painted with blue, while within the concave numerous pictures garnish the heavens, by pneu-ma, or air.

The sun itself, now in its meridianal glory, shines in such bright light that the eye cannot behold it unveiled; it is reflected from the waters or dewdrops in a multitude of diamonds; he is seen in the green grass, that absorbs all his prismatic hues but green, which it reflects; he is seen in the red, yellow, and blue flowers which adorn themselves in the color they refuse to absorb from the prismatic colors; the red rose appearing in red, which it rejects; the yellow rose clothing itself in yellow, which it rejects, and reflects through the medium of pneu-ma or air, to my eye, so that the colors of the spectrum which they absorb I see not; and I see them only in the color which they reject and reflect to my eye through pneu-ma. The earth on which we walk is garnished as well as the heavens, by pneu-ma. Indeed, in this vast concave we see nothing but the sun without pneu-ma in all these pictures of beauty; and we cannot see him without pneu-ma, except when our eyes are turned upon his very disk itself; indeed, we can see nothing without pneu-ma, for the earth as well as the heavens are garnished by pneu-ma; indeed, we repeat, we can see nothing without pneu-ma in this

vast concave of beauty, whether we look upward to the sky, or whether we look all around the circle of this concave, or whether we look on the earth, on which this concave rests; whether we stand far in the interior of our dwellings, and look on our loved ones, for we see them too by pneu-ma, or whether we stand out in the open fields, we see nothing of all these pictures of beauty without pneu-ma, for Jehovah garnisheth everything by it.

We turn again in this Day Scene to the canopy of heaven which he garnisheth by his Pneu-ma, and see nothing in it except by pneu-ma; whether it is seen alone in its clear blue, or whether we see it hung with clouds of every color and shade; whether we see the clouds piled up into mountains tipped with snow or gilded with the glories of the sun; or whether we see the clouds assume the forms of lakes of silver with islands of emeralds; or whether we see the clouds flow into rivers of glass tinted with yellow mingled with red, we see nothing without Pneu-ma: for he garnished the heavens by his Pneu-ma.

We turn to the same canopy, NOT now in a day, but in night pictures, forming a long panoramic line of pictures garnished by Pneu-ma: for he garnished the heavens by Pneu-ma at night as well as by day. We see the garniture in the absence of the sun, and darkness, like distance, lends enchantment to the scene. We see the garniture by moonlight, in different degrees, according to the age of the moon, in different lengths of time, according to the place of the moon at sundown, filling the vast concave with glories like the sun, but in paler light, which has its own peculiar enchantment. But we see not all these pictures without Pneu-ma as was the case with the sun in day-scenes; and we could not see even the moonlight without Pneu-ma, except when our eyes were turned to its disk.

We turn our eyes to the constellations outside of the Polar circle. We see them rise in the east and set in the west, moving along in slow and silent grandeur, through the vast arch of the concave, every moment giving fresh pictures, leaving out one constellation in the west as it set, and putting another in the east as another

rose there. So the night passed away. We saw Jehovah in all these pictures garnished the heavens by his Pneu-ma.

We should, by the way, learn to look upon the movements of the heavenly bodies from east to west as Jehovah's great chronometers which he put in the heavens in part, to teach us his mode of dividing time into years, months, weeks, days, nights and even hours. Anti-Christ diverts man from Jehovah's mode of measuring time.

We saw in the zodiac the constellations multiplying their own pictures during the night, as they rose in the east, moved along their own pathway in the heavens and set in the west.

As the constellations rose, we took a view of the planets in their respective places in the zodiac; some, like Mercury, moving through all the signs in a few days, while others, like Uranus and Neptune, required the observations of a long-lived patriarch to make a year in one of those planets. We saw Mercury and Venus in their moon phases. We saw Jupiter with its belts and its four bright moons with the aid of a telescope; we saw Saturn with its rings and its moons that were visible, for some were hidden behind the planets. We saw nothing of all these pictures without Pneu-ma; for Jehovah garnished the heavens by his Pneu-ma.

We turned, also, our eyes through the night, at different times, when our attention was not diverted elsewhere, to the North Star and the constellations, as Great and Little Bear, and other constellations that appear to revolve around the North Star.

We saw at a glance at the North Star, that the star was higher, by some degrees, in Boston, where I am now writing, than at Norfolk, Va., my native place. I was in a higher latitude, and the circumpolar observations, were, as a consequence, more beautiful. We had all the varying scenes of beauty, as the night progressed, I had seen in the other observations; and all these varying pictures repeated, it is Jehovah who garnisheth the heavens by his Pneu-ma; for these pictures so beautiful, changing every moment, can be the work only of One

Artist, and that artist the Great First Cause; and that Pneu-ma is the only canvas he stretches out above and around the earth, on which to paint his pictures.

We look at this circumpolar scene in another aspect, which Christian nations who had changed Jehovah's modes of computing time from observations of the heavenly bodies to artificial modes — as clocks and watches. Daniel foresaw it in the Christian Church and predicted they should change Jehovah's time, in the last times. It was a grand device of Anti-Christ, in drawing men from the worship of Jehovah to himself; it was a first step to draw him away from the measure of time by the movement of the heavenly bodies, where they would see none but Jehovah, to clocks, which spoke not a word of him. It was a master-stroke of Anti-Christ. Let men return to Jehovah, in his times measured by the movements of the heavens as a step towards Jehovah; let them leave the measurement of time by watches and clocks as a step away from Anti-Christ.

Jehovah said in the beginning, on the fourth day of creation, speaking of the heavenly bodies, let there be lights in the firmament of heaven,

1. To divide the day from the night;
2. Let them be for signs;
3. Let them be for times, not seasons, as the translators say, as days and years, &c.;
4. Let them be for days;
5. Let them be for measuring the night;
6. Let them be for years.

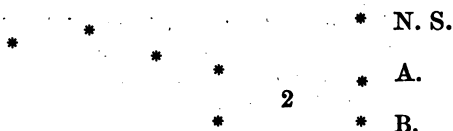
JEHOVAH HAS GARNISHED THE HEAVENS BY HIS GREAT CHRONOMETERS, BY PNEU-MA.

Without Pneu-ma we could not read the divisions of time made by these chronometers.

We turn, for example, to the circumpolar constellation, of which we give a diagram with two constellations, representing at 1, the Little Bear; at 2 the Great Bear.



N. S.



LITTLE OR LESSER BEAR.

The little Bear has a tail that points out the North Star which is marked N. S.

THE GREAT, OR THE GREATER BEAR,
has two stars (marked A. B.) which point out the North Star.

The Greater Bear, called also Ur-sa Ma-jor, performs a circuit around the North Star from the same spring. Equi-nox back again, thus dividing time into years. The year should commence at the spring Equi-nox, not as Christianity, which has changed Jehovah's times (Dan. vii.), on the first of what they call January. (See Ex. xii.) Jehovah declares to the Israelites where the year should begin; at which time should be the Passover, say, about the spring Equinox.

The reader's observations of the movements of the Greater, or Lesser Bear for a year will teach him how to measure a year by Jehovah's great Dial. Observations commenced at any fixed hour, say as soon as twilight ceases, will soon show the observer that these constellations are changing their places every night, though it is not noticeable to the eye. They move slowly over the Great Dial Plate of the circumpolar heavens, pointing out to the skilful eye, in a year, the moons, the seasons of the N. Temperate and the year; and pointing out, in a night's observations, the hours of the night, as Jehovah intended 1 to 12 successively, beginning the first hour from 6 to 7; numbering the hour, say from 6 to 7 the first hour, 7 to 8 the second hour, 8 to 9 the third hour, 9 to 10 the fourth hour, 10 to 11 the fifth hour, 11 to 12 the sixth hour, 12 to 1 the seventh hour, 1 to 2 the eighth hour, 2 to 3 the ninth hour, 3 to 4 the tenth hour, 4 to 5 the eleventh hour and 5 to 6 the twelfth hour. The two constellations have now moved over one-half of

the Dial plate, pointing out the twelve hours of the night. During the Day, those same constellations continue their silent movements over the other half of the Dial plate, marking out the twelve hours of the day in twelve successive hours from 1 to 12, one beginning at 6 to 7 is the first hour of the day as 6 to 7 was the first hour of the night. Jehovah and the angels to whom the darkness and the light are both alike, look on the Dial plate and read the hours by Day as well as those by night, Christianity which has changed Jehovah's modes of computing time on the Great Dial plates made in the Heavens to the clock and watch, which say nothing of Jehovah, draw men to the clock to find the hours of the day and night, calling the beginning of Jehovah's first hour six o'clock, and so on, confusing Jehovah's time.

The Day in Jehovah's time is twelve hours, not twenty-four as Christianity makes the Day.

The night also is twelve hours, and is no part of the day.

The Sabbath day, however, under Ex. xx., made at Sinai, under Moses, 1500 B. C., was from evening to evening, beginning with the evening of the 6th day to the evening of the 7th day.

Christianity has changed this time also, by making the First day the Sabbath day, and they have changed the time of beginning the Day, as at midnight, and ending the day, as at midnight.

MOONS.

Jehovah measured the great divisions of the year by moons, calling them moons, not months, as Christianity does. The first moon of the year was at the Equi-nox, which was called the first moon; and the next moon was called the second moon; and the next was called the third moon; 4th, 5th, 6th, 7th moon to the end of the year at the spring Equi-nox. The moon was Jehovah's Great Dial, in dividing the year into moons. Jehovah's division of time into moons was based on observations of the moon, which was a mode of leading men to know and worship him. Christianity, which has changed Jehovah's times, as predicted by Dan. vii., has changed all Jeho-

vah's mode of computing time by moons. Christianity leads men away from Jehovah's observations of the moon. It calls the divisions of the years months, not moons. It makes the first month to begin with January, not at the Equi-nox. It calls the months January, February, &c., while Jehovah calls his moons first moon, second moon, &c.

WEEK.

The week is a natural division of time, it being the fourth part of a moon. It is also an inspired division of time, beginning at creation where the Sabbath or seventh day was the end of a week.

Jehovah's week was divided into days, and numbered from one to seven, as first day, second day, third day, fourth day, fifth day, sixth day, seventh day, which ended the week.

Christianity has changed these times, too, as Dan. vii. predicted it would change Jehovah's times. It calls the days, in English, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.

ERA.

The era, which Jehovah made to count the age of the earth, was creation's; and that era was designed to keep men's minds on him, as the Creator.

According to that era, our chronology would be, as illustrated by the following diagram, as follows:—

1. To count Adam, who is at the beginning of this era, as naught.
2. To count Noah's Flood as 1650 A.M. (in the year of the world).
3. To count Abraham as 2100 A.M.
4. Count Moses as 2500 A.M.
5. Count David as 1000 A.M.
6. Count the prophets between David and Malachi, who was 3600 A.M.
7. Count the man Jesus, the Ku-ri-os Christ as 4000, A.M.
8. Count the An-as-ta-sis, Pa-rou-si-a, &c., as 6000 A.M.

THE EV. KINGDOM

will begin, say at the An-as-ta-sis, in which all the Ag-ioi, who

1. Belong to the Ek-kle-si-a of first born (see p. 173) will have Ev. life and reign; as those Israelites who had Abraham's faith, who were circumcised.

2. Those Ag-i-oi, who were of the same faith as Abraham, and who, from the time of Jesus, were *born of water*, thus epitomizing their faith in their death and future an-as-ta-sis.

We now give the diagram, restoring creation as an era, and restoring Jehovah's era, which bring forward to the earth Jehovah as the creator of the earth and all things in it.

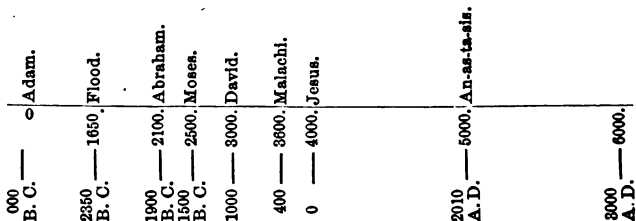
It will draw men away from the era, which makes Anti-Christ of Christianity under his disguise of the name, Jesus Christ, as an era. It was a wise stratagem of Anti-Christ, under the name Jesus Christ, to make himself an era.

The man Jesus, the Ku-ri-os Christ, had, like all Israelites in that day, the creation as his era. The present era is one of the changes of Jehovah's time, which Dan. vii. predicted in Christianity.

While the Israelites have preserved some of Jehovah's times, as, for example, in observing the seventh day as the Sabbath, yet in this day they are conforming to Gentile changes of Jehovah's times.

They observe October, for example, as the beginning of one of their years, on the day of atonement, which is in the seventh moon, instead of the Passover, which is in the first moon of their year. (See Ex. xii.) And they observe the first of January as the beginning of a new year, which is a Gentile change of Jehovah's times.

TWO ERAS COMBINED.



TWO ERAS.

We have given two eras of time on the preceding page in a diagram, viz.: The Anti-Christ Era, which makes Anti-Christ under the name Jesus Christ, the Era, which is one of the inventions of Anti-Christ to make himself the centre, around which all thought of men should revolve: and we give also Jehovah's Era. The reader can soon learn both Eras, and reduce one to the other, as occasion requires.

We shall hereafter drop the Anti-Christ Era, and use Jehovah's Era.

We advise the reader to drop all Anti-Christ changes of Jehovah's times. It will be an important step towards casting Anti-Christ out of the Dai-mom-ized minds of the people, and an important step in the opposite direction towards returning to Jehovah.

It is Jehovah's policy to turn and overturn these times until all times shall be established on Jehovah's basis, until he, whose right it is to rule in this as well as other things, shall rule.

WE RETURN TO PNEU-MA.

PNEU-MA, THE FIRST BORN OF THE MOSAIC CREATION.

IT EXISTED WHEN JEHOVAH SAID,

LET THERE BE LIGHT.

"In the beginning God created the heaven and the earth.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit (PNEU-MA) of God moved upon the face of the waters.

"And God said, Let there be light: and there was light." (Gen. i.)

We give on this passage several translations, illustrative of its meaning.

1. The spirit (pneu-ma) moved on the face of the waters, &c. This is the translator's version.

2. Pneu-ma (air) moved on the face, &c.

3. Pneu-ma (air), which is one of the powers of Jehovah, moved on the face of the waters, &c.

Jehovah has many ministers or servants who do his will.

The angels are ministering pneu-ma-ta, that minister to the heirs of salvation. (Heb. i.)

Bless the Lord, all ye hosts: ye ministers of his that do his pleasure. (Ps. ciii. 21.)

Among these servants or ministers we find the stormy wind, or stormy pneu ma, spoken of by David, as fulfilling Jehovah's word. (Ps. cxlviii. 8.)

We may, therefore, consider pneu-ma as a power, by which Jehovah works.

We may consider pneu-ma as a servant or minister, to do Jehovah's will.

We may consider pneu-ma a power in creation, a power so essential, that creation would have been impossible without it.

Oxygen, one of its elements of pneu-ma, is essential in producing water, of which all nature drinks, as

1. The plants;
2. The animals.

Oxygen combines with every element of nature except chlorine.

1. It combines with carbon, and forms carbonic acid gas, without which plants die.

2. It combines with the carbon of the blood, and thus decarbonizes the blood of all animals, without which they would perish.

FIRST DAY OF CREATION.

Jehovah said let there be light, &c.

Ex. of the use of pneu-ma:

This pneu-ma must as a necessity be a first-born of all creation; for until it was born nothing else could be born. The whole canopy would have been black in the day except where the sun was. The whole heavens and earth would have been ungarnished without pneu-ma. Our dwellings would have been without light, except when we saw the sun.

SECOND DAY OF CREATION.

Pneu-ma, in the beginning of creation, lifted up the fogs that rested on the earth, into the upper regions.

Pneu-ma was in this respect a necessity to the existence of plants or animals.

It is the great vehicle by which the vapor from evaporation of waters of the earth, and rivers, and oceans is borne to the clouds. It thus carries vast supplies of water to the clouds, for use when needed. It is as wind, the great chariot that bears the clouds over the earth, to water the earth and make it fruitful; to fill up the springs that give drink to man and beast.

It, when cold, condenses the water in the clouds to make

1. Dew;
2. Fog;
3. Showers in every degree;
4. Hail;
5. Snow, the warm mantle of the earth, under which seeds, as wheat, oats, and barley take root and grow. It is, too, the poor man's manure.
6. It keeps the air with that invisible moisture, so essential to a life-breathing air.

THE 4TH, 5TH, 6TH DAYS OF CREATION
comprise the animal creation.

Without this pneu-ma life could not exist; and if life existed, it could not be continued without pneu-ma.

All creation hails pneu-ma as the first born; and, in a large degree, it hails him the mother of all living.

THE PNEU-MA OF THE-OS
moved on the face of the waters.

The word pneu-ma here is air, which is a power of The-os to perform wonders in the earth. It is his pneu-ma, or power. The word pneu-ma, in the sense of air, is the only word that will fill his place in creation. You may substitute heat, light, electricity, galvanism, magnetism, but they will not fill the place it fills in creation.

There is nothing that can be demanded in creation that air does not supply towards the creation of all things. Pneu-ma, in the sense of air, in the hands of Jehovah who employs it, is a power beyond almost our power of conception, in its illimitable extent.

PNEU-MA-TA.

The word Pneu-ma is singular, and Pneu-ma-ta is the plural of the word pneu-ma.

They, as singular and plural, are applied to persons.

EX. IN PNEU-MA, THE SINGULAR AND PLURAL.

Believe not every pneu-ma, but try the pneu-ma-ta, whether they are of The-os ; because many false prophets are gone out into the O. T. Kos-mos. (1 John iv.)

Remark. The word pneu-ma, singular, and 'pneu-ma-ta, plural, are both applied to men in this and in other verses in this connection. They are men who are here called prophets, false prophets. (See 1 John iv.)

EX. SEDUCING PNEU-MA-TA.

"Now the pneu-ma (spirit) speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing pneu-ma-ta (spirits) and doctrines of devils ;

"Speaking lies in hypocrisy ; having their conscience seared with a hot iron ;

"Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

"For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving : " (1 Tim. iv. 1-4.)

Remark. These pneu-ma-ta are persons. We can recognize this class of pneu-ma-ta in these last days in Christianity by the description of them by Paul.

1. They are seducers of men from the Testaments of Jehovah to false Testaments, as we have elsewhere shown.

2. They teach the doctrines of dai-moons, as the original is. These dai-moons are immaterial beings, which they call spirits.

The translators translate dai-moon Devil ; and they translate Di-ab-o-los devil.

We have in this example, how they Babelize and diabolize the word of Jehovah.

3. They forbid to marry. Christianity does this even

on their own illegal basis; and they teach no marriage that is on Jehovah's basis. (See pp. 12 to 17, pp. 119 to 125, and on future pages.)

4. They forbid to eat meats. We see this in their fasts; fasts to subdue an immaterial soul, when there is no such soul.

PNEU-MA-TA IN PRISON.

Peter speaks of pneu-ma-ta in the prison of the grave. They were the persons destroyed by the flood, and were in Peter's day in the prison of the grave or hades.

EX. PNEU-MA-TA OF JUST MEN MADE PERFECT.

1. These are persons of Abraham's faith called just men or righteous men. (Gen. xv. 6.)

2. There just men will have at the an-as-ta-sis, Pneu-mat-i-kon bodies, which are perfect bodies.

Jesus is the only example as yet of the perfect man, for he has the Pneu-mat-i-kon body; hence he is both a JUST PNEU-MA; and he is A PNEU-MA MADE PERFECT in his *Pneu-mat-i-kon body*, which he possesses, and he alone as yet possesses.

EX. OF ANGELS CALLED PNEU-MA-TA.

We have numerous examples in Scriptures showing angels are material beings in human form.

They eat and drink.

Their feet can be washed.

They have pneu-mat-i-kon bodies, which enable them to mount up as with wings of eagles, thus overcoming gravitation.

They are called ministering pneu-ma-ta that minister to the heirs of salvation. (Heb. i.)

EX. JOHN SPEAKS OF THE-OS AS PNEU-MA.

In all cases where Pneu-ma is applied to Jehovah, it means Almighty as EL, and Shaddai in Hebrew.

The-os is pneu-ma, not spirit.

The-os is pneu-ma (Almighty).

The-os is EL (Almighty).

The-os is Shad-dai (Almighty)

The word Pneu-ma is the only word in Greek that expresses the highest degree of power, as Almighty power.

The word du-na-mis means power ;

The word ischuos denotes power, too ;

The word pneu-ma is power in Jehovah in the highest degree, when applied to Jehovah.

Zech. iv. 6 uses these three words as power, but pneu-ma is power in the highest degree. "*Then he answered and spake unto me, this is the word of the Lord unto Zerubabel, saying,*

1. NOT BY MIGHT (du-na-mis. We have dy-nam-ics from this word).

2. NOT BY POWER (is-chu-os).

3. But by my PNEU-MA (the Power of the Highest, falsely translated spirit).

Pneu-ma here, in Greek, is like EL in Hebrew, which is almighty.

Pneu-ma, in Greek, is here like Shad-dai in Hebrew, almighty.

Ex. of Pneu-ma, showing Pneu-ma when applied to Jehovah as an attribute of him, it means the power of the Highest.

"And the angel came in unto her, and said, Hail, *thou that art* highly favored, the Lord *is* with thee: blessed art thou among women.

"And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

"And the angel said unto her, Fear not, Mary; for thou hast found favor with God.

"And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

"Then said Mary unto the angel, How shall this be, seeing I know not a man?

"And the angel answered and said unto her, The ag-

i-on pneu-ma (Holy Ghost) shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

“And behold, thy cousin Elisabeth, she had also conceived a son in her old age, and this is the sixth month with her who was called barren.

“For with God nothing shall be impossible.” (Luke i. 28 to 38.)

Says Gabriel to Mary, in reference to the manner of her conception: for it was the power of the Highest that caused the egg of the woman, in which was the embryotic man, Jesus, to germinate, as eggs in plants germinate, to quicken, as eggs in animals quicken.

Jehovah every spring gives the pneu-ma, as warm air that comes from the South, creative power. When it comes from the North, it has Apollyonic or destroying power.

1. In seeds, buds &c., causing them to grow out of their little germs, sending forth root, stem, leaves, flowers and fruit.

2. In animals, as in eggs of multitudes of animals who laid their eggs in the previous year, and died leaving Pneu-ma, the warm air of the coming spring, to sit on these eggs, as it were, as the Great Incubator that alone warms them into existence. It is Jehovah, who sends his Great Incubator to sit on these motherless eggs, and spreads his warm wings over all creation, and the little plant burst forth from its germ, the insect pips his shell and comes forth.

The birds under the great wings of Pneu-ma play a more subordinate part in spreading their tiny wings under the great wings of Jehovah's Great Incubator. They spread their smaller wings over some little nest, and the nestlings of countless birds nip their eggs, give a chirp and come forth, and rejoice in Pneu-ma, the Great Incubator, who has not only given them birth, but he has spread a table in countless plants he has made to grow.

The mammals, too, bring forth their young in the spring, under the wide, sheltering wings of Pneu-ma.

Age, too, renews its life under the sheltering wings of

Pneu-ma, and steps forth from his winter chrysalis. Death itself almost seems to feel life animating it under the sheltering wings of Pneu-ma.

We do not say Air was the mighty Incubator in Jehovah hands, that made the embryotic man germinate, for Jehovah has many Pneu-ma-ta besides air. But we see its power over the earth, in Jehovah hands, as an incubator in giving life, directly and indirectly, to all things capable of animal life, from its egg to its full development; and we see its power in Jehovah's hands, we repeat, as an incubator in giving life, directly and indirectly, to all things capable of vegetable life, from its egg or germen to its full development. It would have been but a step farther, and in accordance with the analogy, if this pneu-ma had been the Incubator that brooded over the egg in Mary's womb containing the embryotic man and warmed it into embryo life. We say if Pneu-ma had gone this step farther, it would have been in accordance with his doings in animal and vegetable kingdoms over the whole earth, as a mighty Incubator, and in the case of Mary, it would have been simply an extension of his power in a hitherto unknown field.

We know, certainly, whatever was the pneu-ma employed to be the Incubator, it is in accordance with all nature, in the egg of the animal or in the egg of the vegetable, that some Pneu-ma of Jehovah must overshadow her egg as an incubator, though we may not know the name of the incubator; and if among his mighty powers, or pneu-ma, we knew only this pneu-ma, air, armed with heat, in Jehovah hands might have been the power that overshadowed her. But we are not at a loss to find pneu-ma-ta, other than air, to spread its warm wings over her, in overshadowing her. There are the pneu-ma-ta, his powers, in the angels, whose numbers we cannot count, to do his errand as an incubator. Any one of the mighty host could have done the work of incubation in Mary's womb as easily as the author has made seeds germinate in his mouth, under the combined influences, all existing in his mouth, a kind of germen, influences of heat, moisture, and a germen, which sheltered the seed.

We know one of these pneu-ma-ta (angels) gave life to his Psu-ki-kon body, after it had been dead three days, and gave him the pneu-mat-i-kon body. It would have been less wonderful to have given life to the embryotic man in Mary's egg in a moment, in the twinkling of an eye.

We do not say that one of his numerous pneu-ma, as one of the angels, did the work of incubation in Mary's womb. We know, however, whoever did the incubation, that incubator would work in accordance with the same law that germinated the egg of the animal and vegetable throughout the animal and vegetable kingdom; for Jehovah acts in accordance with his own laws. He may extend the principle of incubation into a hitherto new field, as Mary's womb, where the egg of the future man lay as in a nest, but it must germinate, as all eggs in the animal and vegetable kingdom.

The ag-i-on pneu-ma, pneu-ma itself, when an attribute of Jehovah, is EL in Hebrew; viz., Almighty; it is Shad-dai in Hebrew; viz., Almighty; it is, says Luke, who expresses the same idea in two forms, one of which forms says, Ag-i-on Pneu-ma is the power of the Highest.

We give the synonymous forms, viz.:

1ST FORM.

The ag-i-on pneu-ma (Holy Ghost) shall come upon thee. This is a synonym of the next form of expression.

2D FORM.

The power (du-na-mis, the source of our dynamics, or dy-na-mite) of the Highest shall overshadow thee. This is a synonym of the preceding form.

The ag-i-on pneu-ma, therefore, is not a God, or one of the Gods of Trinitarians, but this power, the power of the Highest; and it is an attribute of Jehovah, as his wisdom and love are attributes of Jehovah: for the Lord our God, says Moses, our great prophet, is one Lord; for the philosopher, too, sees but ONE, and only one cause, the cause of all causes in the universe.

To the pure all things are pure. They who know Good, as the child, as the beasts, as mankind taught from

nature, know Good only. They know not Evil. We but follow where Jehovah has been before us, displaying his power, wisdom and love, when we enter the secret places of the germs of plant and animal life, only regretting our microscope cannot reveal to us all we wish to know of his doings where his works are infinitesimally small. We are not ashamed as we tread in Jehovah's footprints of creation, as displayed in germs: for we know Good, we know not Evil.

We remark on these forms of expression in Luke.

The ag-i-on pneu-ma shall come upon thee, it shall overshadow thee as the pneu-ma, air, when it comes from the south endowed with creative power, not Apollyonic power, and spreads its wings, as the wings of a Great Bird, spread over all the animal and vegetable kingdom, and becomes Nature's Great Incubator to bring life out of seeds and birds, of plants and animals; so the ag-i-on pneu-ma came upon Mary and overshadowed her. As the Bird spreads its wings, as an Incubator over the eggs of her nest, so Ag-i-on pneu-ma came upon Mary, and overshadowed her, giving vitality to her egg in accordance with the great law of Incubation which pervades all creation.

WHO ANASTATIZED JESUS?

1ST ANSWER.

In Jesus's day he said to the doctors of the law and scribes, destroy this body and in three days it shall be perfected. In other words, his psu-ki-kon body should become that wonderful body called the pneu-mat-i-kon. The psu-ki-kon body, which was comparatively weak, should be a dy-na-mite body in its pneu-mat-i-kon form. (1 Cor. xv. 37.)

Jesus could have had at any time a legion of angels at his command. He could have gotten one of them to re-animate his psu-ki-kon body, and then made his psu-ki-kon body a pneu-mat-i-kon body.

2D ANSWER.

We know an angel did the work of making Jesus's psu-ki-kon body a pneu-mat-i-kon body. Peter tells us the

pneu-ma who did it was the same pneu-ma who was sent to Noah to give warning of the coming destruction by flood, and how to prepare for it.

3D ANSWER.

It is said Jehovah did the work of the an-as-ta-sis in Jesus's case. Jehovah sent a pneu-ma, one of his host of pneu-ma-ta, to do the work of an-as-ta-sis. He is said to do what he does by his host of pneu-ma-ta, who rejoice to do his pleasure.

There is no doubt he works everywhere, at all times, by multitude of pneu-ma-ta. Creation, the Mosaic creation, was no doubt the work of his pneu-ma-ta. There was probably a consultation among the pneu-ma-ta going on all through Creation, in what form to make the infinite varieties of species of birds, fish, mammals, &c., &c., seen in the animal kingdom. We see this consultation in the case of man, where the question of his form was decided thus: let us make man in our image, hence it is we see angels have the form of man.

AG-I-ON.

We now have to dispose of the word Ag-i-on as a prefix to Pneu-ma. It is said the Ag-i-on Pneu-ma shall come upon thee, and overshadow thee. The word Ag-i-on is a modifier of Pneu-ma, as the reader sees. It is an important modifier of Pneu-ma.

We give two examples. Ex. 1 without a modifier, Ex. 2 with Ag-i-on as a modifier of Pneu-ma.

Ex. 1. WITHOUT A MODIFIER.

Pneu-ma, in general, is the Almighty everywhere in his works, as in the universe of world.

ILLUSTRATION.

"Whither shall I go from thy Pneu-ma (translated spirit).

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in ha-des, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall

thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

Ex. 2. PNEU-MA WITH AG-I-ON AS A MODIFIER.

Here the Pneu-ma of Jehovah is modified by Ag-i-on, which expresses a fixed consecration of Pneu-ma to the execution of these two Testaments.

ILLUSTRATIONS OF AG-I-ON IN Ex. xx.

ARK.

The ark was fixedly consecrated to certain purposes in the execution of the Testament in Ex. xx.; among which it was fixedly, unwaveringly consecrated to taking care of the two tables of the Testament contained in the Ten Commandments.

Hence the Ark was called Ag-i-on Ark, not holy, as the translators have it.

TABERNACLE.

The Tabernacle was fixedly, unwaveringly consecrated to different purposes in the execution of the Testament in Ex. xx.; among which was the keeping of the Ark.

Hence it was called the Ag-i-on tabernacle, to express this fixedness of consecration to the execution of this Testament in Ex. xx.

ALTAR.

The altar was fixedly, unwaveringly consecrated to the execution of Ex. xx.; among which was the sacrifice of a lamb, morning and evening, every day, except Sabbath, when it was fixedly consecrated to sacrificing two lambs in the morning and two in the evening.

Hence it was an Ag-i-on altar.

THE SABBATH

was, in the beginning, a Day set apart by Jehovah for certain purposes, among which were:

1. *As a rest.*

2. *As a day especially set apart to remember Jehovah as the Creator.*

Under the Testament of Ex. xx. it was called an Ag-i-on day, because it was fixedly consecrated, unwaveringly so, to the execution of Ex. xx. For example, among other things, the sacrifices should be made on the Sabbath, as two lambs in the morning and two in the evening.

When Ex. xx. passed away, the Sabbath, as it originally existed, was continued, but its Ag-i-on feature, namely, to execute that Testament, was dropped. It has been, ever since A. D. 33, a Sabbath as it originally existed, and it then ceased to be an Ag-i-on Sabbath.

The word Ag-i-on, as a prefix to Pneu-ma, denoted the Pneu-ma of Jehovah fixedly consecrated to the execution of both Testaments.

1. Of the Testament in Ex. xx., in every part of it, as the ark was fixedly consecrated to the execution of a part of the Testament in Ex. xx., or as the tabernacle, altar, Sabbath-day, were fixedly consecrated to the execution each of its own part of Ex. xx.

Everything under Ex. xx. was called Ag-i-on, as the Ag-i-on temple; the mountain on which it stood was called the Ag-i-on Mountain, because it was fixedly consecrated to the execution of the Testament in Ex. xx., and Ag-i-on water, for washing the inward parts of sacrifices, &c.

AG-I-OS PERSONS

under Ex. xx.

The Israelites generally were called an Ag-i-os people, for they all had a part in the execution of that Testament of Ex. xx.; for every Israelite was in a sense a king and a priest, at least in his own family. The Levites were called Ag-i-os priests, for they were fixedly consecrated to the execution of that Testament, among which things they ministered at the altar, tabernacle, &c.

But all these prefixes, namely, Ag-i-os, all ceased in connection with Ex. xx. when that Testament passed away. But Christianity, which is built on this abolished

Testament, retains the prefix, and diabolizes its meaning, and Babelizes its meaning.

It retains the prefix, for they call their Sabbath not Jehovah's Sabbath, which is the seventh day; they call it holy Sabbath. They have holy places, holy days, among them the Holy Sabbath. The Romanists have holy water, Ag-i-os.

They Babelize the word by translating the word,

1. By different words, thus confusing the people.

Jehovah uses but one word.

They translate ag-i-os,

1. Holy, as holy men.

2. Saints.

3. Sanctified men.

4. Children *dedicated* to God.

5. The building where these people worship is called the *sanctuary*.

These various translations of ag-i-os, and others which are like these, confuse, or Babelize the word ag-i-os.

2. They misrepresent the word ag-i-os by giving it meanings that are false, thus diabolizing the word.

3. They never give ag-i-os Jehovah's meaning of the word.

A holy man by the standard of these churches is one whose righteousness is described on p. 116. So that a holy man's righteousness describes the most wicked of men.

1. They do not the things they ought to do, viz.:

Have one Jehovah.

Remember the Sabbath day.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not bear false witness, etc.

Thou shalt not covet, etc.

They say this of themselves. They do not the above things. Paul said, in his day, 1,800 years ago, the Gentiles, that is, the Heathens did by nature all these commands. These Holy men say of themselves, they do not do them. That is, heathenism in Paul's day was better than Holy men in this day are.

Go back to page 116, and see what a terrible state of

society it is, where men are holy by Christian standards. May Jehovah deliver the earth from these holy men, whose very atmosphere is death to virtue.

These Righteous men are not righteous as Paul was righteous, when he was under Ex. xx., under which Christianity professes to be. Paul had a righteousness of obedience to Ex. xx.; commands Christianity says it cannot obey. See Paul's Righteousness by two standards, p. 83-84.

PURE WORDS ON AG-I-OS AND ITS KINDRED.

Let us drop all the translations of Agios in the Bibles of Christianity which will rid us of its Babelizing and its diabolism of the word.

Let us adopt ag-i-os and its kindreds all through the Scriptures, for it is Jehovah's own word.

Let us adopt it with Jehovah's meanings attached to it. Thus we will have in ag-i-os all Jehovah's meanings, which will make ag-i-os a pure word.

We have not done with illustrations of the meaning of ag-i-os.

We proceed with our illustrations.

We have given as yet all our illustrations of its meaning from the Testament of Ex. xx.

We shall now give illustrations of it in the Ev. Testament; for this Testament, as well as the Testament in Ex. xx., have its own class of ag-i-oi, with this general distinction:—

1. The ag-i-oi of Ex. xx. are confined to that Testament. When Ex. xx. passed away, all its ag-i-oi passed away with it. The Israelites ceased with that Testament to be an ag-i-os people by that standard of ag-i-oi. The Levites ceased to be an ag-i-os priesthood by that standard. Jerusalem ceased to be an ag-i-os city by that standard. The Sabbath continued as it was originally, say, as it was instituted on the seventh day when Ex. xx. passed away, but its ag-i-os feature passed away with Ex. xx. The ag-i-os water used in washing the inward parts of sacrifices, ceased to be ag-i-os water. The altar ceased to be an ag-i-os altar; for that Testament had

passed away, and it would be an opposition to Jehovah for any ag-i-oi to be fixedly attached to upholding it.

2. The ag-i-oi of the Ev. Testament were fixedly and unwaveringly devoted to the execution of the Ev. Testament.

As there was from A.D. 33, when Ex. xx. passed away, but one Testament that remained, there was but one class of ag-i-oi; and all of them must be found under this Ev. Testament.

The ag-i-oi of Christianity belong to Ex. xx., which is an abolished Testament. There can be no ag-i-oi under that Testament, — true ones as the Israelites had, and false ones as Christianity has.

Christianity has lost the Ev. Testament of Gen. xii. to xxii., hence it cannot have its ag-i-oi.

All the seed of Abraham by faith, as we have often said, hold two relations to Jehovah under it, viz.:

1. As heirs of the promises of that Testament in Gen. xii. to xxii.

2. As servants, as anointed servants, as Christoi servants, as Messianic servants of Jehovah, the Testator under whom all the families and nations of the earth are to be blessed.

These are all ag-i-oi men in their servant or Christ relation to Jehovah, for they are fixedly and unwaveringly devoted to the execution of that Testament until its object, the blessing of the families and nations of the earth, are blessed, and blessed on Jehovah's basis; not blessed on the basis of Confucius; not blessed on the basis of Brahminism, Buddhism, Mohametanism and Christianity, or on any other ISM.

There are degrees of ag-i-os from the positive to the superlative.

An ag-i-os man is one in the positive degree. Jesus was ag-i-os child; for he was formed to execute the Ev. Testament.

AN AG-IS-TOS is one in the superlative degree. Jesus, as he grew in faith and hope, became an AG-IS-TOS. His devotion to the work was so far beyond that of his friends that they thought him crazy on the subject; and they attempted to arrest him and confine him as a lunatic.

These were his friends, not his enemies, who thought and acted thus. All men intensely devoted to any subject, it matters not what it is, are crazy, until success crowns their labors, and then they take rank, by common consent, among the men who reign by their Brains.

It was so with Jesus. His agistos character under the Ev. Testament made him the Chief among the Christs, the Ku-ri-os Christ, by Jehovah's choice.

Daniel ix. calls Jesus the Agistos (Most Holy) ; and speaks of the anointing of the Agistos.

There were various orders of the Christoi, anointed ones, Messiahs.

1st Order. The prophets who occupied a special field among the Christs, as ark, tabernacle, altar. Levites occupied special parts of the ag-i-oi under Ex. xx. So the prophets had their special work among the ag-i-os.

2d Order. Elders or Presbyters. Of the same Order were the bishops, overseers, or in Greek, the Episcopoi. The Presbyters perhaps were the older Episcopoi, and more honored as a consequence.

3d Order. These were apostles who were sent out on missions abroad to execute the Ev. Testament, as Paul was sent to the Gentiles, and Peter to the Israelites. This was a special part of the Christ work.

4th Order. There were some who had the gift of tongues to bless people and families of other tongues.

These were all ag-i-oi men, fixedly devoted to the execution of the Ev. Testament,

Jehovah was said to be ag-i-os as The-os is ag-i-os ; for he was fixedly resolved on the execution of both Testaments.

He exhorted the people to be as much so as he was. Be ye ag-i-os, as I am ag-i-os.

PERFECTION IN AG-I-OI.

There was Perfection in the ag-i-oi character. Jehovah exhorted the people to have this kind of perfection.

Be ye perfect, says Jehovah, as I am perfect.

AG-I-ON PNEU-MA.

We are now prepared to understand the word ag-i-on

(neuter gender) as a prefix to pneu-ma, as ag-i-on pneu-ma. Almighty.

The pneu-ma or power of Jehovah is seen everywhere in his vast works; but his pneu-ma was applied also to the execution of the Old Testament while it existed, and to the Ev. Testament, now that it is the only Testament. The word ag-i-on, therefore, which limits pneu-ma, limits a certain part, not the whole, of pneu-ma to the execution of the Ev. Testament of Gen. xii. to xxii.

Ex. of his ag-i-os character: He qualifies all the seed by faith in their servant relation to bless the families and nations of the earth.

He anoints them as prophets; for they spake as they were moved by ag-i-on pneu-ma. They are ag-i-oi men.

We will qualify the Christs at the an-as-ta-sis, to do the work there of new creations.

The scriptures are ag-i-os scriptures, for they are fixedly consecrated to preserving the Testaments of Jehovah and their Principia.

Without me, says Jesus to his apostles, ye can do nothing. Jesus was empowered, then, to empower men to

speak as prophets,
speak tongues,
raise the dead,
heal the sick.

In this sense, in this sense only, they could do nothing.

The power in the brain,

1. To will,
2. To do

according to Jehovah's will, has always existed in the uncorrupted brain.

It is a terrible misunderstanding of Jesus's words, "without me ye can do nothing," which Christianity makes.

AG-I-OI.

The ag-i-oi character is everywhere in the Scriptures a term of eminence, for it marks a fixedness of purpose to execute the Ev. Testament.

The ag-i-oi only will have part in the First an-as-ta-sis.

See pp. 162, 163, for both an-as-ta-ses. Blessed and ag-i-os is he that hath part in First an-as-ta-sis. (Rev. xx.)

AG-IS-TOS.

The ag-i-oi, as we have just said, are eminent, but the term ag-is-tos, the superlative, is the highest eminence. It is applied to the man, Jesus, the Ku-ri-os.

The term ag-is-tos, makes him eminent like Jehovah, perfect in his fixed and zealous devotion to the execution of this Ev. Testament as Jehovah is.

Be ye perfect as I am perfect.

Be ye ag-i-os as I am ag-i-os.

It gives Jesus eminence among the Christs: for his election to fill the place of chief among the Christs, denoted by the word Ku-ri-os or Ruling Christ, was founded on his ag-is-tos character.

Is there an an-as-ta-sis to be enjoyed by the ag-i-oi, for they only will have part in the first an-as-ta-sis, the ag-is-tos enjoys it first of all the ag-i-oi.

He is the FIRST begotten from the dead. (Rev. i. 5.)

He is as yet, the ONLY begotten from the dead.

At the an-as-ta-sis, and away beyond it, Jesus, as the ag-is-tos, may cease to be the *only* begotten, but he will never cease to be distinguished as the FIRST BORN from the dead. His ag-is-tos character will ever give him this Em-i-nence.

Are the other ag-i-oi to be kings in the Ev. Testament, say A.D. 2010, the ag-is-tos is to have an eminence above these kings; the ag-is-tos is to be prince of the kings of the earth. (Rev. 1. 5.)

Says Jehovah, by David, I will make my FIRST BORN HIGHER than the kings of the earth.

Is a mediator of the Ev. Testament to be elected, the ag-is-tos is chosen.

Is a substitute to be appointed to die in the place of the testator to confirm his Testament, the ag-is-tos is Elected.

Is our salvation or Redemption to be by the ag-i-oi, the ag-is-tos is chosen as the captain of our salvation. (Heb. ii. 10.)

Is Immortality to be brought to light that men might see it, *not* Immortality as it was seen then in Brahminism and Buddhism, an immaterial, invisible and immortal spirit; not Immortality, as it was then in ancient Greece and Rome, an immaterial spirit; not Immortality as it is now seen in Mahometanism, Christianity, &c.; but immortality as seen in the light of the promises, viz., a Psu-ki-kon body made a pneu-mat-i-kon body, the ag-is-tos was chosen to do this great work, to bring life and immortality to the light; *away from the darkness in which Immortality was shrouded in other systems*; he was chosen to drag immortality to the light, we repeat, that all might see it, handle it, and know it was flesh and bone, not a pneuma or phantasm; and they might see Immortality in human form eat and drink. The disciples when they saw Immortality clothed in flesh before their eyes, they thought then it was a pneu-ma in the sense of phan-tas-ma (phantom) so slow were even the disciples to receive the true idea of Immortality as it was revealed. He had to battle with their unbelief by saying, feel me; a pneu-ma or phantom has not flesh and bones as ye see me have.

He had to bring immortality to the light in various ways.

He could be recognized, or not, at his will.

He could go in and out of barred rooms.

He could appear at distant points in a moment.

He talked with them, walked with them, ate with them, to impress on their minds what Immortality meant.

He had to bring Immortality to the light, out of the darkness of the disciples' minds. Thomas said, he would not believe any witness on the subject but his own eyes; and he would not believe then, unless he thrust his hands in his side, and put his fingers into the holes made by the nails in his crucifixion.

Though it was a promise one thousand years old, that Jesus's corruptible should not see corruption, that is, his psu-ki-kon body should become the pneu-mat-i-kon, yet the announcement that he had had an an-as-ta-sis was received as an idle tale; and even the very Jesus him-

self, when they saw him with their eyes, was but a pneuma or phantom.

Even in this day, the doctrine of Immortality is not known, as Jesus brought it to the light; or as the Scriptures bring it to the light; or as this book brings it to the light.

Some, like Shakespeare's Hamlet under the Protestant Queen Elizabeth, say 270 years ago, have reached only a point of uncertainty, whether we shall live again or not, saying now as then—

1. To BE or

2. NOT to BE, is still the question.

Some, like Christianity, have no doubt on the question, but they are yet ignorant what is Immortality. They say we are To Be, without having any scriptural idea of what that Being shall be.

Some, like the French Revolutionists of 1792, have also decided the question that we shall NOT BE; and they affirm of that state, it is an Eternal sleep.

But Jesus has decided the question by an exhibition of himself, saying, I am he that was dead and am alive, and alive forever more. (Rev. i.)

He goes farther, saying, I am the an-as-ta-sis. Whoever believeth in me, though he were dead, yet shall he live again; and whoever liveth and believeth, that is, when he returns to the earth, shall never die.

He says that the Christ-power with which he is clothed shall prevail against Hades; shall open the prison doors of Hades and loose the prisoners. Upon this Christ-power he will build, not his church, as the translators say, but he will build his ek-kle-sia of first born at the first an-as-ta-sis.

So that they might say, as they stood again on their feet, on the earth, with the broad canopy of Heaven again over them, as it had been in ages before, say to the grave, I am delivered from the darkness in thy prison house; I am delivered from the chains that bound me there; I am delivered from thy hand that held me down with resistless power. One, mightier than thou, armed not only with Christ-power but with Ku-ri-os Christ-power, has unbarred your doors, has taken thine hand off

me, has broken the chain with which thou hast bound me ; and has in this Ek-kle-sia of first born, at the First an-as-ta-sis, of whom I am one, given the demonstration of Jesus's promise, the gates of Hades shall not prevail against the Christ-power.

Jesus, the agistos, we repeat, was chosen to bring Immortality to the light, away from the darkness in which different systems had buried it, in which different systems had concealed it beneath another Immortality which was but a myth.

Jesus, as the agistos, was chosen to bring Immortality to the light, as Jehovah represented it in the promises of the Ev. Testament, as based on promise, on promise only, and not on any inherent immortality born with us.

Jesus, as the agistos, was chosen to illustrate the great truth in his own *Psu-ki-kon* body. He was certain by experience of the wonderful change that had been made in the new body he had. If it had been some one else's body, he could not have had the confidence of bringing it into the light for criticism, for doubt as the apostles exhibited when they did not believe their own eyes, when they rather believed what they saw was but a phantom than believe it was Immortality in the person of Jesus brought to life.

Jesus, as the agistos, was chosen to linger on earth forty days, that Immortality might be often seen, that it might be seen by many witnesses, that no suspicion might be thrown over the fact that it was a dream, that it was an illusion.

He was chosen to exhibit Immortality in two forms :

1. Without glory, as man ordinarily.
2. Exhibits himself in Glory, that shone like the sun.

He was finally chosen to exhibit Immortality in flesh and bones as men have, with the appetites of men, in the form of man, mount upward and disappear in the clouds of heaven.

We, the author, as an *agios*, what degree he occupies among them we cannot tell, are fixedly and unwaveringly dedicated to the execution of the Ev. Testament of Gen. xii. to xxii. ; and among other great truths he, like

Jesus, drags this Immortality out into the light, in this book. We expect Immortality dragged out in the light now, is to share the criticisms and doubts that it had when Jesus dragged it out in the light. Immortality, in the form the promises show it, in the form Moses and the prophets, Jesus and the prophets have shown it, in the form Jesus exhibited it in his own body, has no advocates in the systems of men, in the serpent seed who wish to elevate man to the Gods above his beast condition.

When we sleep in the dust, we desire to awake in his image, in the image of the Pneu-mat-i-kon body of Jesus. It is a blessed hope.

AGION PNEU-MA (in conclusion).

We return to pneu-ma, modified by the word ag-i-on, simply to say that pneu-ma thus modified must always be interpreted as looking towards the execution of the Ev. Testament in all it does :

Whether it is seen anointing the Christoi with power for their work in blessing the families and nations :

Whether it is seen in Scriptures, in their ag-i-on character, as the Ag-i-os Scriptures :

Whether it speaks in the ag-i-on men who are moved by the pneu-ma to speak the oracles of Jehovah ; it is pneu-ma at work in this limited but important field, viz., the execution of the Ev. Testament.

But when we see it as in the inquiry of the Psalmist, " Whither shall I go from thy pneu-ma " (Ps. cxxxix.), we must look for pneu-ma wherever Almighty power can go, and to endless forms of work.

Christianity, grieve not the ag-i-on pneu-ma ; resist not the pneu-ma by upholding the abolished Testament of Ex. xx. which you profess to uphold, but do not as Moses and Jesus upheld it before it was abolished.

If you would follow the ag-i-on pneu-ma, you must do so by imitating him and his ag-i-on, especially him, who is the agistos, who in his agistos character is the fairest among ten thousand, and altogether lovely.

PNEU-MA IN THE SENSE

of phan-tas-ma of the Greek and phan-tom of the English.

It is a well-known property of the air to reflect images of real objects.

Ex. 1. On the ocean.

The ship in the sky with the crew moving about it, is a case on the ocean.

Ex. 2. In the desert.

Beautiful lakes of the water in the desert, pictured in the air, have often lured the traveller in eager pursuit of the lake.

Ex. 3. In marshes or bogs.

Lights, at night, dancing about in the air, have often deceived the traveller to follow them.

Ex. 4. On land.

Cities and other real objects have often been reflected from the upper regions of the air.

By whatever name they are called, for every language, ancient and modern, has various names to express what all times have seen; and one word alone, to express this property of pneu-ma, air, has lived through 3,000 years in the Greek tongue to express the general character of this property of air, and still lives to this day among modern Greeks as *phan-tas-ma*; it was adopted in the Latin language and used as far back as Cicero; it was adopted in the French, in their word *fan-tome*; and it lives in every country where the English language is spoken, in our word, *phan-tom*.

It was adopted in the land of Israel, in the days of Jesus. On one occasion the disciples saw Jesus walking on the water, and they thought it was a *phan-tas-ma*. (Matt. xii. 23.) Our translators have translated it spirit, thus diabolizing the word *phan-tas-ma*, and misleading the people into the belief of ghost stories, — that is, in the belief that dead people are alive, — a doctrine they have sustained by every species of *Di-ab-o-lism*.

On another occasion, Jesus said of his *pneu-mat-i-kon* body which he was exhibiting to his disciples, he said: "It is not a pneu-ma, that is one of the phantoms the

air has in all ages made of real and living objects ; it is not a pneu-ma, he said, to repeat, 'for a pneu-ma hath not flesh and bones, as ye see me have.'"

EXAMPLES OF THE USES OF PNEU-MA

as a NAME of the EV. TESTAMENT of Gen. xii. to xxii. by Paul :—

Ex. Walk after the pneu-ma (translated improperly),
WALK AFTER THE SPIRIT.

Christianity has misinterpreted all these words pneu-ma, of Paul, supposing them to mean the Holy Ghost.

IN CONTRAST

with pneu-ma, one of Paul's favorite names for the OLD TESTAMENT, the same Paul uses a word which is Flesh in the English language ; and flesh in the examples I am about to give, is a NAME Paul gives to the TESTAMENT IN Ex. xx. when it became an Old Testament.

Ex. WALK NOT AFTER THE FLESH.

Christianity has wholly misunderstood Paul in the meaning of the word flesh. Christianity thought flesh meant those natural desires in us which Jehovah planted in us as animals, for we are only beasts, to give us enjoyment. Understanding flesh thus, they taught that these flesh desires were sinful ; and that they were proofs of the doctrine they taught that man was corrupt. These natural desires, which Jehovah planted in us were good, and ought to be followed, provided man has not corrupted himself. Jehovah planted all these desires to fit us to enjoy the multitude of things good for food and pleasant to the sight which would be in every Paradise. He intended every man to build a Paradise with everything in it good for food and pleasant to the sight, and fill it with children ; and for every man to have a woman, as a helpmeet to build such a Paradise to enjoy. Jehovah made man and woman and their children with these flesh desires, appetites, propensities, to fit them to enjoy the delightful Paradise.

He intended man's Paradise should be so plentifully filled with everything good for food and pleasant to the sight, that he might eat freely without stint, without feeling any want for more. Deny yourself, in this connection, was never intended to be heard in Paradise. There is no way better fitted to make man or beast enjoy, within the limits of healthful moderation, than to put him in the midst of plenty for all; plenty for all, whether he is first or last at the feast; plenty at all times, in the early season or late season. It is Plenty that is the Father of Temperance in all things, whether we eat, drink, sleep or play. It is Plenty, occasionally, at long intervals, that is the Father of Gluttony and excess when enjoyment is within reach. The principle is true of all the animal creation, Plenty makes moderation.

The existence of all these desires should be fostered; and fed by their natural food, for each appetite has its own peculiar food; and not rooted out as Christianity aims to do; for the longer they can be preserved in full vigor, even to old age, the longer are man's enjoyments protracted to the end of life.

The existence of these flesh desires does not prove — as Christianity says it does — our corruption; they only prove that we are beasts, a fact that man is slow to learn though all Scripture shows it; and all comparisons of ourselves with beasts show it.

To follow these desires, in a Paradise, for it is there Nature intended we should be, will make Nature's children, that know Good, that know not evil. To follow them is no cause for shame. To oppose these desires, as though they were sin, is to make man have two characters: one artificial, which goes on the supposition they are sin and shame, and is mere surface show of virtue kept up by deceit and hypocrisy; and the other which is natural is secret and hidden from mankind, because Christianity has taught these desires to be sinful. This is the artificial society, with two phases, which Christianity makes; the artificial is paraded before men to please men; and the natural life is hidden, because Christianity says it is sinful, it is our shame.

The wisest man in Israel said, under Divine inspira-

tion, man is a beast. Under similar ideas, he taught, what was taught in Paradise, to eat freely of the food planted there that was good for food, and there was every variety to tempt the appetite. He said, What better is it for a man to do than to eat and drink, and enjoy the good that Jehovah has given him under the sun? We are to look for our good here under the sun, not above the sun, and exactly as the beasts do. We are to get it on the earth, as the beasts do, not somewhere else. Thus at an interval of 3,000 years between creation and Solomon, who lived 1000 B. C., inspiration, always right, always teaching the same truths at every period of time, always consistent with itself, teaches us to follow these safe guides, our desires, if they are in Paradise.

These desires out of Paradise, in cities where Jehovah never intended men and women to live, may run wild, in all kinds of excesses and abominations, in the vain pursuit of finding, as it were in a desert, the appropriate food for each desire. It is only in Paradise that the appropriate food can be found, a paradise under the sun, as the beasts have.

Jehovah, not only in Paradise, say 4000 B. C., but under Ex. xx., say 1500 B. C., before Israel went into the Land of Promise, taught the same general truth, that man is a beast, and that he must be made happy in the same general way as beasts are.

The beast is made happy, among other ways, by eating and drinking and following generally **ALL HIS FLESH DESIRES**; we repeat, he is made happy by following **ALL** his flesh desires in every respect, in every direction they lead him; for all these desires originate in the Brain, which is a wonderful organism, that displays Jehovah wisdom, power and love in its creation. This Brain, so wonderfully made, is his inward revelation of Jehovah's will to man.

The man must be made happy in the same general way, by walking after the dictates of these flesh desires, which are but the teachings of the Brain; which is Jehovah's great Revelation of his will to man, put within him and all animals as an **INWARD LIGHT**; lighting up the path-

way in which they should walk. When a man walks by that light, he does what Paul calls doing by nature the things contained in the law.

Christianity bids you to war against this Flesh. It is an unnatural war, to war against nature; and common sense ought to teach it without the aid of Revelation of the Scriptures.

We hope the reader will keep in mind, we are to illustrate the point by various examples of Paul's teaching, that man must walk not after the Flesh (Ex. xx.) but after the Pneu-ma (the Ev. Testament). We are preparing the way for such teaching by removing out of Paul's way our hindrances; which are the hindrances which Christianity makes, in misinterpretation of Flesh and Pneu-ma, as Paul teaches them. As long as Paul gives one interpretation of flesh and pneu-ma and Christianity gives another interpretation, we must pause to remove the hindrances which Christianity makes before we can prepare the way for Paul's teaching on FLESH as O. T. Kosmos and PNEU-MA as the Ev. Testament. We resume our work, therefore, in showing, that it is Jehovah's plan to make men happy in every age by leading man to follow these natural desires when in a Paradise, and not war against them. Eating and drinking occupies a large place in making men happy as it does the beasts, though this eating and drinking is far from being all that make man happy.

In Paradise, everything was provided to satisfy every taste for eating and drinking: in the endless variety of one man's taste; in the quantity, so that he might freely eat until desire was sated; and moderation in all things is the natural-born of Plenty at all times, as Gluttony and excess is the child of Plenty, where Plenty is only occasional.

In addressing the Israelites on their way to the Land of Promise, the pictures of the land are such as to delight a man who would love a Paradise, in which grew everything good for food and pleasant to the sight. See the pictures presented by Jehovah himself. Jehovah has no asceticism in his system. Asceticism belongs to Christianity.

1. It is a land of corn and wine.
2. It is a land flowing with milk and honey, which is a picture suggestive of rich pastures and abundance of flowers.
3. It is a fruitful land, a picture suggestive of richness of soil and richness in the variety and abundance of its fruits.
4. Some of the fruits are named as a land of figs, olives, vineyards, figures suggestive of the choicest fruits of a land in climate approaching almost Eternal spring; and yielding perhaps on the same land two crops of corn in the same season.
5. It is a land of hills and valleys.
6. It is a well watered land; and where cool springs leap out of the rock.

The kind of subduing of the soil in Palestine under Ex. xx., in the land of Israelites, was the same as that established in Creation; namely, the land was to be subdued after the model of a Paradise in which everything grew that was good for food and pleasant to the sight; and the Paradise was to be filled with children; and the woman was a helpmeet to a man of this character.

There were women in those days, in Eden, and 2,500 years later under Ex. xx. in the Kingdom of Israel (see diagram p. 160) under Judges.

Jehovah's women are not the women who fill the harem, whether Mahometan or Christian.

Jehovah's women are not the women whom fashion makes.

Jehovah's women are not the women who eat the bread in the sweat of the faces of the man they call husband, whom Christianity honors.

Woman, lovely even in the systems that degrade her beneath the high calling for which she was made, was made to be a helpmeet to make Paradises over the earth, filled with everything good for food and pleasant to the sight; and if her sex is thought of, it never occupies the first place as in systems that degrade her; but it occupies the last and lowest place in estimating her worth. Jehovah's system of labor elevates woman to her highest dignity; namely, as a helper to make Paradises on

Jehovah's model. In Christian systems, it requires a God to make for man a Paradise in the sky, to enjoy after death; but in Jehovah's system of labor, a woman is elevated to that dignity, at least so far as to be a helpmeet to a man, who did make a Paradise. She helps to make a Paradise for her family to be happy in from birth to death, *when* all of her family want it; and on the earth *where* her family want it. The woman whom Jehovah made is wiser than the Gods of Christianity. For the Gods of Christianity make a Paradise in Heaven, which is out of the reach of man on earth; and promises it after death when we have gone to the dust and cannot enjoy it.

Jehovah's system of labor elevates woman to the high position of making Paradises, which it takes the Gods to do in the Christian system. Christianity has never estimated her high capacities, nor lifted her to the place where she could display her wonderful power. If so lovely even in her degradation, what must she be when she fills her sphere as she is destined soon to do. In Jehovah's system, woman, like man, is classed with the beasts; in the Christian system, she is often called an angel. On the beast basis she is raised so high as to be assigned the place of a helpmeet to make Paradises for man; that is, she is, paradoxically speaking, put low in her classification among beasts, but is raised HIGH in the sphere she is to fill. Christianity pursues the opposite course; it classes woman among the angels, but in the sphere Christianity assigns her, it makes her fill a sphere beneath fallen angels; that is, it is infinitely more elevating to be a beast in Jehovah's system than an angel in the Christian system. It is higher honor for a woman in Jehovah's system to serve, even if her place was a servant, in making Paradise than Lordly and Queenly rule, if it were possible in Christian marriage where the man dares not have a Will unless it be one her Imperial Highness permits him to have!!!

HUMANITARIAN PLATFORM OF WOMAN.

Jehovah's woman, which he made in Eden; and also made 2,500 years later among Israelites under Ex. xx.,

under the Kingdom of Israel, (p. 160) especially when the Judges ruled, is not the woman who stands to-day on the HUMANITARIAN PLATFORM. It is true, it is a high and excellent platform. It is broader far than that Christianity occupies, for that in its governments legalizes the killing of men by granting commissions to men to kill by Christian law: for Jehovah's law to the Israelites under Ex. xx. forbids killing, saying, Thou shalt not Kill. Humanitarians boldly rebuke strong nations, who thus legalize the killing of man. They would rebuke Christian nations for their share in the slave trade for over 250 years, which deprived the negroes of the possession and enjoyment of the land Jehovah gave them, under the great grant at Creation, when he divided the earth among the nations (Deut. xxii. 7, 8); a trade which deprived these negroes of the power to make on their own land, Paradise after Jehovah model and all the happiness it would have conferred; which deprived them of lands, on which they might have eaten bread in the sweat of their faces, and enjoyed all their sweat produced; which made them sweat in their faces on strange lands to feed distant nations; which made them subject to the will of strange people, who had no right to rule over them; which caused different colors of different nations to be mixed up, which Jehovah, in his division of the earth under the great grant designed to keep apart, by barriers of climate, of deserts, of oceans; for Jehovah desires all colors to produce their own color, a law he laid down in creation among all animals that each should produce its own kind. Women, on the Humanitarian basis, would never cease to rebuke Christian nations. They would, on this basis, demand of Christian nations to undo the wrong as far as possible, which their fathers did for 250 years in the slave trade, and on which abominations their children have grown fat; and restore the surviving black race to the inheritance of their fathers: such as to put them again on the lands in Africa, to which they have a right as heirs of their much wronged fathers to the land given them under the great grant at creation when Jehovah divided the earth among the nations of the earth. Restore, Restore, until Restitution was complete as it

can be, the woman on the Humanitarian basis would never cease to cry.

We are merely hinting at the platform, on which the woman on humanitarian platform must stand. We cannot here state it in all its breadth.

Broad as this humanitarian platform is, and we would wish we could begin our mission to the families and nations of the earth with women standing even on this platform, still, this platform on which Jehovah's woman stands must be extended in length and breadth, so as to embrace not only the rights of man, but the rights of all animal creation. She is to be the helpmeet of a man who is to rule the animals, as the representative of Jehovah, whose tender mercy is over all his works. He never designed that the animals should become food for man. He designed every animal should enjoy in the earth a Paradise; each animal should enjoy one peculiar to itself. The woman, therefore, who is to be a helpmeet to a man who is to represent Jehovah, must have Jehovah's Good Will to every animal.

To butcher animals, to fry, bake, broil, stew, and roast them, that now degrade the Christian woman, so that her tender mercy does not extend to the animals; and when it does not extend to *all* animal creation her tender mercy will not extend far to the human kind; extend, perhaps, no farther than her class, her little circle, and even there, in that limited field, her tender mercies will be like the tender mercies of the wicked, often cruel to the tenderest of loves. To butcher other animals must degrade the woman, to war against that benevolence, which Jehovah by a brain organ planted in all animals, as a shield that protects all life, man and animal. The woman Jehovah made to be a helpmeet to man, has this organ of Benevolence in active exercise on the broad platform that reaches every man and every creature Jehovah has made.

A NEW MAN NEEDED.

A NEW WOMAN, after Jehovah's model, demands AS A NECESSITY, a new man after Jehovah's model, on the principle everywhere in nature; namely, a greater body, as

the sun, cannot revolve around a smaller body, as Venus ; but Venus may revolve around the sun.

The man whom Jehovah made in Eden, and also 2,500 years later, under the kingdom of Israel (p. 160), is not the man of these days of degenerate women. We need the man who is fit to be the mate, the ruling mate, of Jehovah's woman. To know what kind of man must be restored to the earth, go back and read what kind of a woman is to be restored to the earth. He must be fit to be the head of such a woman. Her path, when she walks in it, is bright with glory ; his must be more so, or she cannot follow him, and she cannot help him. She must become an erratic star without an attracting centre. As a king to rule over the animals, he must represent Jehovah's rule ; and she becomes a ruling queen to a man who represents, in his rule over the animal kingdom, the EL, who is the Almighty, and as Almighty is Creator, and as Creator he is the Father of everything in the animal kingdom.

The woman whom Jehovah made, physically was massive, not frail and feeble, as high (?) civilization makes, when Christianity gets rich and is at liberty to make women to suit its tastes ; massive, we repeat, to be able to fill the place of helpmeet to a man who is to subdue the earth to the model of Jehovah's Paradise, for it requires massive woman to help in that work, especially now the earth is cursed. THE MASSIVE WOMEN, who are now physically nearest this model of a woman, are those who now eat bread in the sweat of their own faces ; who are schooled to war successfully with difficulties ; who are among the *unknown* in the homes of luxury, of Christian (?) refinement, of pride, of fashion. The MENTALLY FIT woman, who is destined to occupy the place of the woman Jehovah made, is satisfied that all known systems to remedy the evils of society have utterly failed, and they are looking around to find something yet untried to remedy them. The woman who is NEAREST FITTED IN EDUCATION to take the lead in making Paradises, is the woman who knows most about seeds, the proper soils for them, the proper season for them, their modes of culture ; who knows the use of the plough, the spade, the hoe, and the rake, and who knows how to use

them. It is the woman who knows most how to have a fat dairy. It is the woman who knows how to spin and weave, and clothe her household from her own looms. It is the woman who knows most of dyes and mordants; who can give to the products of her loom the beautiful tints of the spectrum, with a mordant that gives permanency like the spectrum to the tints it makes. It is the woman who needs not foreign looms to clothe herself and hers.

The woman Jehovah made loved the Paradise. She walked with Jehovah through all Creation, filled with love in beholding his loveliness everywhere. She taught her children to imbibe her spirit, not by looking at her, but by beholding for themselves the glory of Jehovah, as he unveiled himself in his works. Not as Moses saw him *first*, face to face, in person, when his glory was laid aside; and second, when he saw his hinder parts of his person, from a hole in a rock, over which the hand of Jehovah, when he put on the garment of light, which is unapproachable by men in the *psu-ki-kon* body. Glorious day, when like Job, in the *pneu-mat-i-kon* body, which partakes of the Divine nature, we may behold him in his now unapproachable light, in his approachable light, as well as see him in his works.

This was the kind of woman Jehovah made in the beginning; and the kind he developed under Ex. xx., in the kingdom of Israel, particularly under the Judges, say for 450 years; and before the people rejected Jehovah's rule and asked for kings like the Gentiles had. See diagram of kingdom of Israel, p. 160.

FOREIGN COMMERCE.

It is the woman, whom Jehovah made in Eden, whose wants were supplied from the Paradise her hands helped to make, we need to restore woman as she was. It is not the woman of Christian times, whose wants are supplied by foreign commerce. It is Eden's woman the earth wants and needs. Under Ex. xx., under the Kingdom of Israel (diagram, p. 160), when the Judges ruled, the women of Israel supplied their wants from their own industry; from their own Paradise, and not from foreign

commerce. This was so under the Judges for 450 years from Moses. When the people rejected Jehovah's rule by Judges, and sought Kings such as the Gentiles had, then a general decline to apostacy began. A part of this decline was the opening of trade by Solomon with other nations.

Awake, ye merchants, the time is at hand predicted by John, when Christianity, particularly in its Protestant form, the great Fosterer of Luxury from foreign commerce, is to fall, under the name of Babylon, the mother of every abomination; then the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more. (Rev. xviii. 11.)

Awake ye, every shipmaster, and all the company in ships, and sailors, and as many as trade by the sea; the time is at hand when Christianity, the Babylon of John, is to fall, and you shall stand afar off, weeping and wailing; shall say, alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness; for in one hour is she made desolate.

This is part of the vision John saw realized in the Western Roman Empire, say on the Mediterranean side between the waters of the Gulf of Venice and the waters of the Atlantic that wash the Western shores of Great Britain and Ireland. The shadows of this coming vision in the perplexities of the commercial world in this region of John's vision are beginning to be seen. Distress is beginning to be general. The vision will be realized also in all commercial countries, particularly those countries under the influence of Christianity, the Babylon, who is the mother of all the abominations of the earth.

REMEDY.

We would recommend to all who will avert the evil, or mitigate it, to build generally on Jehovah's basis of labor, in which the man is on the land subduing it to the model of a Paradise in which grows everything good for food and pleasant to the sight; and let your children be born there and grow up there in the plenty, beauty and glory of its scenes; and let them be educated as Jehovah's labor system suggests, and elsewhere spoken of as

Jehovah's education. Let the woman go also to the soil with some man who seeks a helpmeet on Jehovah's basis of labor; offering herself, as she may do if necessary, to become such helpmeet. Indeed, if this labor system here suggested, had never been abandoned, men would never have sought the luxuries of foreign commerce; hence there would never have been any demand for them; hence there would not have been ships built and manned to engage in foreign commerce, and there would not be any merchants to sell them. John would not then have seen this vision of distress in the commercial world. If Jehovah's system of labor, followed, would have prevented this vision of distress, a return to it will avert the calamity.

If our Paradise is full of everything good for food and pleasant to the sight, we need not the ship-master or the merchant. They would soon learn, in a quiet way, without convulsions of society, to forsake their ships and their merchandise.

If our Paradise is full, what need we care, if money is scarce, or even if there is none? We have, in abundance, all that money can buy.

If our Paradise is full, Financiers would be about the most useless animals in all creation.

If our Paradise is full, and any man and woman almost can soon learn to keep it full, what need we care if Boston, New York and London become, like ancient Tyre, a place for fishermen to spread their nets.

If our Paradise is full of drinks to delight our taste as, for example, drinks

1. Of cooling springs of water.
 2. Of milk and honey.
 3. Of the drinks from the vine and other fruits in the form that nature intended we should have them, and in such abundance that we may drink freely; as
 1. The juice pressed fresh from the fruit.
 2. The juice in nature's still, who gives it a small per cent. of alcohol, that will cheer but not inebriate.
 3. In its acid state, vin-aigre for example, as the French call it, sour wine, or sour juices from other fruits.
- If, we repeat, Our Paradise is full of these delightful

drinks, and almost any man and woman can keep it full of them, we will not need the coffee, the cocoa, the teas, the wines of foreign commerce.

If our Paradise is full, and almost any man and woman may keep it full, we have illustrated Jehovah's treatise on Political economy by carrying out Jehovah's system of labor.

If our Paradise is full, and almost any man and woman may make it full and keep it full, we will not care for the Paradise that Christianity makes in Heaven, which is out of our reach, for we want a Paradise on earth; we will not care for the Christian Paradise after death, when we have gone to the dust: for we have got one now on earth, *where* we want it and *when* we want it, that is, from birth to death.

If our Paradise is full, and almost any man and woman can make it so and keep it so, we have every desire, wish, thought, that can make up that thing we all long after, which we call happiness, so *fully* satisfied, that it leaves us nothing to wish for except one thing, namely: that this Paradise might be Eternal; that the Psu-ki-kon body which now enjoys this Paradise might be preserved until the return of the man Jesus to the earth, that it might become the Pneu-mat-i-kon body, which would never die, which would always enjoy this Paradise. It is this kind of Paradise, which almost any man and woman may build, that fills the land with happiness, which are the best defences a nation can build against decay, conspiracy or Revolution; it makes conservatism, not radicalism; it makes conservatism on the only true basis, a basis that makes all happy, man and beast. It needs no appropriations to build these defences, for the men and women, in pairs, will build them if we have Jehovah's men at the head to guide the people; namely, the seed by faith by whom he will bless the families and nations of the earth. It will be easy to rear these men; indeed, according to prophecy, a nation may be born in a day. Teach the people the way to bless the families and nations, and they will spring forth as thick as leaves, blossoms and fruit in the spring, when Pneu-ma, warm from the south, *s*₁ reads her creative wings over the land.

They will spring up from places unexpected, from persons unknown, at times unlooked for. The leaders of this reform have been described on pages 225 and 226.

FASHION, DRESS &C.

The Reformers will have a fashion, as well as the present times. It will be a return to the old fashion of dress when the earth under the Mosaic creation was very young.

Let us dwell for a moment on these styles.

FIRST STYLE.

This is Jehovah's style, which is the best and loveliest where the climate and season permit it; namely, the naked form.

SECOND STYLE.

In this second style, we have the first departure from nature's style; namely, Eve as well as Adam made themselves aprons of fig-leaves.

We presume, there would never have been built ships to bring the products of the looms of other countries, or merchants to sell, or woman to covet them, if either of the two styles above had become established styles. We are sorry to see Eve attempted to improve on a style that adorned her most, by wearing aprons, or increase the cost of dressing by so cheap a material as fig-leaves, or added to the cost of dressmaking by so small a garment as an apron.

As long as she made a departure from Jehovah's style by covering a part, we are glad to see her taste covered so little and left uncovered so much. Both Adam and Eve's taste was almost in harmony with Jehovah's taste.

It is a corrupt age, that is full of Evil thought and with little good, that prefers the fabrics of man's making to those of Jehovah, for covering, when the climate and season permit.

THIRD STYLE.

Jehovah had determined to curse the earth, which in part was to let Eternal spring cease and let ice and snow

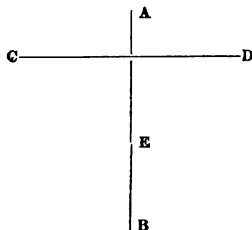
cover all the Frigid Zones perpetually, and Temperate Zones at fixed times. To prepare them for this Frigid climate he dressed them in skins of animals, which was a Frigid dress for a Frigid temperature.

The Fauna and Flora of past periods show that such a change as from a Torrid to a Frigid Temperature suddenly passed over the earth; viz., where Torrid plants and Torrid animals once lived in and about the Frigid Zones; and that some sudden change brought death on them, and left them there, as historians to subsequent ages to tell the annals of their times and preserve records of their fate.

Adam and Eve were in a Torrid climate needing no dress at all for protection from the weather. Suddenly they were clothed in an Es-qui-maux dress to prepare for the curse, in the form of cold, that then crept over the earth, and transformed a Torrid to a Frigid climate.

We shall, in the time to come have women who will know Good and Good only, who will return to Jehovah's style. To the pure all things are pure.

This style is after Jehovah's own pure taste. He saw beauty unadorned was adorned the most. No linen so scarlet, no purple, can clothe her so beautifully as Jehovah has. The ancient civilization of Greece, and still older civilization of Egypt represented her in marble as Jehovah made her. Children, who know only Good, rejoice in delivery, when the weather permits, from the tyranny of Dress. All of us, when the weather permits and we are in the privacy where the tyrant fashion cannot rule us, love the liberty we feel in a clotheless person; and love to behold the beautiful form which nature has made on defined rules of proportion.



We give some examples, showing some of the proportions. The reader can make others.

Shall all this proportion be concealed by the trammels of fashion in the form of garments, that have no proportion? Shall all Jehovah's thought in forming us be hidden? Shall angelic beauty be hidden? for we are like the angels. Shall Jehovah's beauty be hidden? for we are like him in form.

Man is formed on the model of a square. The length of the woman or man from A to B in the diagram, if in her bare feet, is the same as from C to D, which represent the arms extended on the line of the shoulders. On these two lines, therefore, a square could be constructed.

The point E, in the line A E B, is a point between the legs, in the straddling central point, in sitting on a horse. This point E is half the length of the line A E B.

These two lines (A E and A B) would form another square, one-fourth of the square A B and C D.

PROPORTIONS ELSEWHERE.

1. Twice around the wrist is equal to once around the neck.

2. Twice around the neck is equal to once around the body, above the hips, if the form has never been distorted by lacing.

3. Once around the head is equal to once around the leg, at the straddle point.

4. Twice around the ankle is equal to once around the knee.

5. The knee-pan is half the distance from the heel to the hip bone.

These two lines, namely, the line from the heel to the knee, and that from the knee to the hip bone, would form a square one-sixteenth of the square A B and C D.

As in plants and other animals, man is developed in curved lines, not right lines as in crystalline forms. All the limbs, even to the fingers, are formed on the principle of an inverted cone, sloping downward towards an apex, but stopping short of it.

The head and face have their proportions. Even the eyes, nose, mouth, ears, have their proportions. Though no two faces are alike, the least disproportion is noticed.

PROPORTIONS OF WEIGHT.

A man of six feet would weigh, if developed on the soil, if not marred by vices, about 160 lbs.

Smaller heights, if they should reach 160 lbs., would be out of proportion. Beauty depends partly on a just proportion of weight.

The woman, the same height of the man, to be in proportion, must be of a lighter weight.

This is the proportion for a coarse development on eating animal food.

The finest form is a development that excludes the animal as food.

If Society could be re-constructed on Jehovah's basis of labor, there would be a vast increase in the beauty of the human form, even past conception. If, for example, all mankind developed their Benevolence on the basis of Universal Love, like Jehovah's Benevolence to man, fish, bird, and other animals, and above all in loving Jehovah, the whole form as well as the face would be beautified. The organ of Benevolence, which forms the brain just above the face, would greatly elevate the height of the forehead, which is a part of the face.

The labors of the Paradise would give strength and dignity to the movements of the person.

Beauty, physical beauty, may be developed by following the teaching of the Brain, which is Jehovah's great Revelation of his Will. The whole physical development of man, formed from Jehovah's Will, in the Brain, would cast our form in the same beautiful form of the angels and Jehovan.

If we wish in the future to beautify our pneu-mat-i-kon body, we must strive to beautify our psu-ki-kon body. We believe that a return to the naked body, or to Adam and Eve's apron, would tend to greatly beautify our psu-ki-kon body in the Future.

Beautiful images in Paradise would cast us into forms more beautiful.

NATURAL AND ARTIFICIAL LIFE.

We are living in an ARTIFICIAL not a NATURAL life; hence nothing is according to nature, not even the mode of dress, as Jehovah designed it, as already illustrated.

According to nature, we would follow our Brain teachings, which teach natural life. This natural life is now hidden. Christianity is at war with it, saying, walk not after the flesh; thus showing they mistake Paul's meaning when he says, Walk not after the flesh; that is, walk not after Ex. xx. It forces man and woman into living another life, which is artificial. This artificial life is the life people have to show themselves in, and pass themselves as holy, as saints, by church standard. This artificial life is kept up to get the favor of society, the favor of the church. But it requires constant watchfulness to continue such a life unwaveringly and consistently. Natural life, restrained within limits it cannot bear, will break out, will show itself.

Among many other ways, natural life shows itself as follows:—

Our nature is to live a life of love to all, where the object has not made itself vile. It has a glorious object in Him who loves everything. Natural love is in sympathy with Divine love, for they would take all things in their embrace. Everything in nature is yearning towards this natural life, a life of love. It is groaning after deliverance from bondage.

Our natural life pleads for deliverance from law, which upholds an *artificial* life, and which decries as wicked a *natural* life.

If we were free to live a natural life, we would discard the dress of artificial life, and wear the dress of nature.

Even Anti-Christ is an artificial being, and is in harmony with everything in Christianity, that is artificial.

To the eye, to the ear, he appears one thing, while in fact he is another.

To the eye, he is seen as Jesus Christ, but in his real and natural character he is Anti-Christ. Thus we have in the central figure of Christianity an artificial character; one thing in his name Jesus Christ, and another

in his natural character, which is Anti-Christ. One character, his artificial character, is proclaimed everywhere; his Anti-Christ character is hidden, and kept out of sight. In the case of Anti-Christ, under his artificial disguise of Jesus Christ, both the artificial character and the real character should be hateful. Overthrow Anti-Christ, and the natural character will again be seen.

We stop to listen for a moment to Daniel ii., as to the character of the present age.

He brings before us a metallic image made of different metals having symbolic teachings of several kinds.

METALLIC IMAGE.

"Thou, O king, sawest, and, behold, a great image. This great image, whose brightness *was* excellent, stood before thee, and the form thereof *was* terrible.

"This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

"His legs of iron, his feet part of iron and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

INTERPRETATION OF THE DREAM.

"This *is* the dream; and we will tell the interpretation thereof before the king.

"Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

"And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

"And whereas thou sawest the feet and toes part of potter's clay and part of iron; the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

"And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong, and partly broken.

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but shall not cleave one to another, even as iron is not mixed with clay.

"And in the days of these kings shalt the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Remarks.—It symbolizes four successive empires by its four different metals.

HEAD. 1st KINGDOM.

Remarks.—This was of gold, and it symbolized the Babylonish empire as it then existed under Nebuchadnezzar, say 600 B.C.

1500. Moses.	600. Babylonish.	585. Medo- Persian.	325. Grecian.	100. Roman.	Western Roman Empire.	
					Ten-toed Kingdoms.	Protestant Reforma- tion under Luther.
				0	400. 500.	1527.
						2010.

BREAST AND ARMS OF SILVER. 2d KINGDOM.

This symbolizes the Medo-Persian empire under Cyrus, say about 585 B.C. This overthrew the Babylonish empire, and succeeded it as the Universal Empire. See its place in the diagram.

HIS BELLY AND THIGHS OF BRASS. 3d KINGDOM.

This symbolizes the third of the Universal Empires; namely, the Grecian Empire, of which Alexander the Great was the first king. This took the place of the Persian by overthrowing it, say 325 B.C. See its place in the diagram above.

HIS LEGS OF IRON; HIS FEET PART OF IRON AND PART OF CLAY. THE 4th KINGDOM.

This symbolizes the fourth of the Universal Empires; namely, the Roman in its original or Western form, of which Rome was the capital. It does not symbolize the Eastern, of which Constantinople is the capital. It embraces the same field as John embraced in his, say on the Mediterranean side, from the Gulf of Venice to the Atlantic, embracing Great Britain and Ireland. See the map of Europe. The time of the vision is, say from 100 B.C. to A.D. 2010, or thereabouts. See the diagram above.

The ten toes symbolize the ten parts into which the Western Roman Empire was divided, say between 400 and 500 years after the birth of Jesus. See the diagram above. Great Britain, Spain, Portugal, France, Austria, Prussia, Italy are in this Western Roman Empire in its ten-toed form; rather with eight toes since the treple crown has been overthrown by the Italian Republic. Russia forms no part of it. It belongs to the eastern division of the Roman Empire.

THE STONE CUT OUT OF THE MOUNTAIN. THE 5th KINGDOM.

The mountain is the symbol of the *now* Turkish Empire. The stone represents the kingdom of Israel

restored, not under Ex. xx., now the Old Testament, but under the Ev. Testament, the New Testament or New Title. It is cut out of the Turkish Empire; and it cuts out of the Turkish Empire all the territory from the Euphrates to the Nile, which is the land granted to the Israelites under the great grant made, say at creation, when other nations had their part assigned to them (Deut. xxxii. 7, 8); which grant has been re-affirmed and defined by well-known boundaries as the Euphrates and Nile under the Ev. Testament, now their New Title or New Testament (Gen. xv. 18); and this grant was, in part, enjoyed by the Israelites during life from Moses to Jesus under Ex. xx., now the Old Testament, or Old or Valueless Title. If the Israelites in Jesus's day had accepted the Ev. Testament as a New Testament or New Title to the promises they had in Ex. xix. 5, 6, instead of the Testament or Title of Ex. xx., the Kingdom of Israel (see p. 160) might then have been restored under the man Jesus, the Ku-ri-os Christ. As it was, they would not have this man to rule over them. The consequence was, their title to the land under Ex. xx. was abolished; hence they had no title under that Testament, and they had none under the Ev. Testament, which they refused to accept as a New Title; hence they had no title under either Testament. Hence, it is the Israelites have no title to land any where, and are in every land when they have no title to any land. Hence it is Jesus has been in heaven so long. The Israelites have a title still under the Ev. Testament as a New Title, if they will rise up and assert their claim to the Gentile nations, and they may return and occupy it under two distinct grants—that made at Creation to all nations, Israelites among them, and that under the Ev. Testament of Gen. xii. to xxii.

Whenever Israel works out its own salvation by returning to their land and re-establishing the Kingdom of Israel (see diagram, p. 160), it may be re-established.

ORDER OF KINGDOM.

The restoration of the Kingdom of Israel is an important element in the entire overthrow of the Anti-

Christ Kingdoms in these ten-toed Kingdoms of the Western Roman Empire. The Gentiles who seek to put down Anti-Christ Kingdoms of Western Europe must have the co-operation of Israelites. Gentiles and Israelites should form a general alliance on the basis of overthrowing these Anti-Christ Kingdoms.

It is Jehovah's plan to turn and overturn until Israelites, whose right it is to rule in their own land, shall rule. But Jehovah works everywhere by law, and HIS GENERAL LAW IS, EVERYTHING SHALL WORK OUT ITS OWN SALVATION IN HIS WAY. Israel, therefore, must awake to working out its own salvation on Jehovah's basis; and Gentiles, also, must work out their own salvation on his basis. This sitting still, and waiting for Jehovah to do it, will bring no fruit but disappointment.

It is we who *work will have* in the following passage, whether it is man, or other animal or plant:

"In the name of our the-os, We (Israelites) will set up our banners. (Ps. xx. 5.)

It is a universal law, among all the animal tribes, that THEY shall work out their own salvation every day, if they would eat, drink, or have a shelter.

Jehovah feeds the birds, but he does it through their own workings.

Jehovah clothes the lily in all its glory, so that its glory excels the glory of Solomon; yet the lily must work in the ground, in the air, in sunshine and shower, doing a little every day, before it puts on its garment of glory. It works out its own salvation.

If men and women will have a Paradise, THEY, each pair by themselves, must make their own Paradise, or fail to have one. In other words, men and women must work out their own salvation, and not wait for or expect others to do it. Every thing good for food and pleasant to the sight, must be planted in Jehovah's way, if we want to enjoy them; and a man and a woman must do the planting.

CHARACTER symbolized by metals.

The metallic image symbolizes

CHARACTER

of the successive empires, by metals of different values. The head, of gold, symbolizes the character of the Babylonish empire, compared with the succeeding empires of Persian, Grecian and Roman.

The Persian, symbolized by silver, is better than the Grecian, which is symbolized by brass.

The Grecian, symbolized by brass, is better than the Roman, which is symbolized at first by iron and afterwards by a meaner metal, bog-iron, which is a mixture of clay and iron. The least valuable of all metals is iron, and the least valuable of all iron is bog-iron.

The Roman kingdom, symbolized by iron, is strong, but it is the lowest character in the four successive empires. It has always been a kingdom that has overthrown the rights of nations. It overthrew the Grecian kingdom that preceded it, say about 100 B. C., out of which they carved the Eastern Roman Empire. Its western division grew by overthrowing the rights of other nations. Julius Cæsar overthrew the rights of Britain and Gaul, now France, only about fifty years before the birth of Jesus, which extended the Western Roman Empire in that direction.

Its character, under the ten-toed kingdoms, say from 400 to 500 A.D. to the present, is symbolized by bog-iron, showing it became more terrible in its destruction of the rights of the people and nations as it grew in age. The Roman Church became a great power say about 600 A.D. It then began to assert its supremacy over the Grecian, African and European churches, in two forms :

1. Over the minds of people, so as to make all men think and act as Papal Rome dictated. This was what they called its spiritual rule.

2. Politically ; for they now began to make and unmake kings at their pleasure.

They even set themselves up over Jehovah, claiming vicegerency. They changed Jehovah's times and laws.

The Protestant Church, that commenced under Luther, say 1527 A.D., was but a modified form of the papal power, being the same in character, but less stout in

exercising it than Rome. It commenced under Luther, say 1527 A.D. See diagram on p. 236.

Now, the civilization of the United States, Mexico, Canada, Brazil and other South American colonies, is but colonies of this Western Roman Empire, and but the echo of the civilization of the Western Roman Empire.

Compare the civilization of the Western Roman Empire with Babylonian civilization in regard to one people; viz., the two tribes of Israel, Judah and Benjamin.

These two tribes were carried to Babylon say about 600 B.C., under Nebuchadnezzar.

He gave them lands in his own kingdom, close to Babylon—the best portion of his land. They were never persecuted. The Babylonian people loved to hear the songs of Zion, and begged the Israelites to sing them.

The Israelites hung their harps on the willows by the waters of Babylon, and said, how can we sing Jehovah's songs in a strange land?

Nebuchadnezzar elevated Daniel and other Israelites to the highest dignities in his land.

He made a proclamation over his whole empire that all people, nations and languages, should worship the Jehovah of Daniel.

Cyrus, in the succeeding empire, which was the Persian, restored the two tribes to their own land.

Alexander, the next dynasty, honored the Jehovah of the Israelites, and gave the people privileges.

Let us compare Christian Rome's conduct toward the same two tribes, Judah and Benjamin, in exile in the Western Roman Empire.

The reader is, perhaps, aware that when Jerusalem was destroyed by the Romans, A.D. 72, the two tribes went into the Western Roman Empire and elsewhere.

They never let the Israelites have a rest for the sole of their feet. At night they would say, in their distress and perplexity, would it were morning, that they might see how to escape from their pursuers, who hunted them as the beasts of the field. In the morning they would say, would it were night, that they might escape from their pursuers under cover of night. The Roman Church were these bloodhounds.

They persecuted them for denying the Trinitarian Gods, and for saying Jehovah alone is the only supreme. The Roman Church were these bloodhounds.

The killing of Israelites was doing the Trinitarian Gods a service, by Roman Church standards.

They never proclaimed everywhere that the Jehovah of Daniel was the only supreme. The Roman Church never taught any Gods but Trinitarian Gods. They never, as Cyrus, restored the two tribes to their own land.

They never, as Alëxander, showed favor to Jehovah's people, and honor to the Jehovah of Israel.

Is it not true that the ten-toed kingdoms have been the most terrible to the rights of nations? and they are justly symbolized by bog-iron.

Common justice would say to Rome and to the Roman Empire, Your fathers took the Israelites from the land which is theirs by two grants; *now*, restore them to their land. Justice, simple justice, demands they should be restored, and justice requires that the very people who robbed them of their inheritance should restore that inheritance. Justice has been long delayed; it has been delayed over 1,800 years already, and the Christianity of Rome, which is coeval with this wrong done to Israel, has never in these 1,800 years moved a step towards justice to this people; and the Christianity of Protestantism from Luther, say 1527 A.D., has never moved a step towards it. Does not this fact alone show that the civilization of the Western Roman Empire is properly symbolized by the least valuable of all metals, iron; and that from or about 450 A.D. it is properly symbolized by bog-iron?

Cyrus, a Gentile, which is another name for heathen, did this simple act of justice to the Israelites. He did not delay this act of justice 1,800 years, but he did it within seventy years after they were deprived of their land under a preceding dynasty. He did justly. His heathenism was more just than Roman and Protestant Christianity. He did, by nature, the things that were just towards Israelites, unprompted; and Christianity, with its Bibles, its Holy Ghost, has not been able to do it in 1,800 years. Give us Gentileism before Christianity,

for one does right by nature, and one commits every wrong under the teachings of THEIR Holy Ghost, not Jehovah's Ag-i-on Pneu-ma. Indeed, the more devil Christianity is, the more of THEIR Holy Ghost they profess to have.

CHARACTER.

CHARACTER, symbolized by POSITION of the metals in the image.

The metallic image symbolizes CHARACTER, as we have just seen on the preceding pages. We shall now see the Image symbolizes CHARACTER by position of the metals.

The Head, in the image, occupies the highest place, and most honored place in the image, while the toes occupy the humblest place and least important place in the image. The Head symbolizes Babylon, and the toes the Western Roman Empire in its last days, say from A. D. 500 to the present, say 1879.

The head shows eminence above the other parts, and most eminence above the toes.

1. It has in it the Brain, Jehovah's revelation of his will to man.

2. All the organs of communication with the outside world, except sensation ; and it has all it needs of that.

3. It has in it the glory of the face, with its wonderful beauties of many kinds, proportion, form, intelligence, &c.

CIVILIZATION OF PAST AND PRESENT TIMES.

The general belief is, this present civilization, which embraces the Roman and Protestant civilization, is the highest civilization the world has ever seen. This is a great delusion which Anti-Christ is interested in keeping up.

The people of the United States think European civilization, say in the Western Roman Empire, is the highest. They look upon it as the highest development of art, science and literature.

But those who read our Book will have their eyes open to the delusion.

Those who study the prophets, Jesus and the apostles,

look to the last days in which we live as the most dark, the most fearful to the rights of man and beast.

According to Daniel ii., whom we have just been considering, we look in the past, symbolized by head of gold, for the highest civilization, and to the present symbolized by toes of bog-iron, for the lowest civilization.

PNEU-MA
and
PNEU-MA-TA
in
Conclusion.

We have, on our principle of composition, touched here and there on the subject of Pneu-ma (translated spirit) and Pneu-ma-ta translated spirits, giving here a little and there a little.

Our general object is to develop the pure ideas of Jehovah in connection with these words, thus making them pure words; and to get rid of the false ideas which Christianity has attached to them under the names spirit and spirits by which they taught Immaterialism as an Immaterial God or Gods, immaterial angels good and bad, immaterial souls, &c.

We have aimed to classify the pneu-ma and pneu-ma-ta, so that everybody might see to which class each pneu-ma belonged by examples from Scripture illustrating each class; and so that the reader might easily carry the classification into genera and even species under each class.

We propose to gather up in this one place, in an abstract form, all that has been more fully discussed elsewhere, and to add such others as we have heretofore either omitted or touched very lightly. The most important of these additions is in twelve examples from Paul, showing Pneu-ma means the Ev. Testament; and flesh, with which he contrasts this particular pneu-ma, means the O. T. Kosmos.

We put O. T. Kosmos in brackets where Flesh occurs, and Ev. Testament in brackets where Pneu-ma occurs, to save trouble in stopping to explain these words.

These twelve examples ALONE will upset all Christianity, where Christianity is based on its views of flesh and spirit; and they alone will upset Christianity, if Paul's idea of flesh and pneu-ma are taken.

Ex. 1.

Walk not after the flesh (O. T. Kosmos), the Testament of Ex. xx.; but walk after the Pneu-ma (Ev. Testament). The people clung to the O. Testament of Ex. xx. though it was abolished.

Ex. 2.

There is, therefore, no condemnation to them, who walk not after the flesh (O. T. Kosmos) but after the Pneu-ma (Ev. Testament). (Rom. viii. 1.)

The people were unwilling to abandon an abolished Testament.

Ex. 3.

They that are after the flesh (O. T. Kosmos) do mind the things of the flesh (O. T. K.), but they that are after the pneu-ma (Ev. Testament) mind the things of the Pneu-ma (Ev. Testament). (Rom. viii.)

The Israelites fought hard to uphold the O. T. Kosmos after it was abolished.

Ex. 4.

To be carnally minded (mind of the O. T. Kosmos) is death, for it had no promise of life when it existed except during natural life; and no promise of even that, since it has passed away. (Rom. viii. 6.)

To have the mind of the Pneu-ma (Ev. Testament) is life: for this Testament had the promise of Ev. life. (Rom. viii.)

The people were unwilling to give up an abolished Testament.

Ex. 5.

They that are in the flesh, and in the spirit, as the translators have it, should read after the flesh instead of in the flesh. With this correction we proceed.

They that are after the flesh (O. T. Kosmos) cannot please the-os. (Rom. viii. 8.)

Ex. 6.

Now if any man have not the Pneu-ma (Ev. Testament) of Christ, he is none of his (Christ's). (Rom. viii.)

We give another translation of this passage. The reader who understands there are a multitude of Chris-toi, as we have shown elsewhere, will see that the correction is the better reading.

Now if any man have not the Pneu-ma (Ev. Testament) of the Christoi (Christs in the plural) he is none of his; that is, none of The-os. Jehovah will not own him, unless he is under the Ev. Testament; for he has no use for him any where else in blessing the families and nations of the earth.

The reader must understand that the Israelites in Jesus's day, clung to the Testament in Ex. xx. and neglected the Ev. Testament, which was then a new Testament. We have pointed out their differences, beginning at page 29. Israelites and Gentiles clung to some shadow of Ex. xx. and in that day they had a far clearer idea of what Ex. xx. required than Israelites and Gentiles have at this day.

We cannot understand Paul without knowing the tenacity with which the Israelites clung in that day to Ex. xx. and its promises, its righteousness.

Ex. 7.

As many as are led by the Pneu-ma (Ev. Testament) of The-os, they are the sons of The-os. (Rom. viii.)

They are sons on the second line of sons (see pp. 159 to 162) of whom Abraham is the first son.

Ex. 8.

The Pneu-ma itself (Ev. Testament) beareth witness with our Pneu-ma that we are the children of The-os.

The Brain in us which is Jehovah's revelation of his will in us, must correspond with Jehovah's Will in the Ev. Testament. These are two witnesses, who testify

that we are the children of The-os. If there is no joint witnessing to this fact, the Brain is not in harmony with Jehovah's will in the Ev. Testament.

Rom. viii. furnish other examples of the kind from 1 to 8. With these examples of the interpretation, the student can go on with their interpretation elsewhere.

Ex. 9.

But we all with open face beholding the glory of the Ku-ri-os (in the Ev. Testament), as in a glass are changed into the same image by the pneu-ma (Ev. Testament) of the-os. (2 Cor. iii.)

Ex. 10.

Received ye the pneu-ma (Ag-i-on pneu-ma, which was an Anointing, or empowering by the Ag-i-on pneu-ma to do some part of the Christ work) by the works of the law (O. T. Kos-mos) or by the hearing of faith (in the Ev. Testament)? (Gal. iii.)

Are ye so foolish, having begun in the pneu-ma (Ev. Testament) are ye now made perfect by the flesh (O. T. Kos-mos)? (Gal. iii.)

He, therefore, that ministereth to you the pneu-ma; that is, he that bestows on you the Ag-i-on pneu-ma to work miracles, does he do it by the works of the law (O. T. K.) or by the hearing of faith (in Ev. Testament)? (Gal. iii.)

Ex. 11.

This I say then, walk by (not in) the Pneu-ma (Ev. Testament) and ye shall not fulfil the lusts of the flesh. (O. T. Kos-mos.) (Gal. v.)

For the flesh (O. T. Kos-mos) lusteth against the pneu-ma (Ev. Testament) and the Pneu-ma (Ev. Testament) lusteth against the flesh (O. T. K.); and these are contrary one to the other; so that ye cannot do the things that ye would. (Gal. v.)

But if ye be led by the pneu-ma (Ev. Testament) ye are not under the law. (Gal. v.)

The student will find other examples in Gal. v., but they may be explained on the same principles as the examples under Ex. x. and xi.

Ex. 12.

SOWING TO THE FLESH AND PNEU-MA.

He that soweth to the flesh (O. T. K.) shall of the flesh (O. T. K.) reap corruption: for it had no promises of Everlasting life.

But he that soweth to the pneu-ma (Ev. Testament) shall of the pneu-ma (Ev. T.) reap life everlasting (Gal. vi.), for it had promises of Ev. life.

The CLASSES of pneu-ma arranged and epitomized.

We must refer the reader of this book where they are fully discussed.

Class I. Pneu-ma, air, wind, breath.

Ex. 1. The breath of life.

2. The Pneu-ma of the-os moved on the face of the waters.

As air it is a Pneu-ma or Power of Jehovah, which he wields in endless ways and to an almost illimitable extent. See its work in creation (pp. 193 to 195) and elsewhere illustrated.

Class II. Pneu-ma (sing.) and Pneu-ma-ta (plural) applied to Persons.

There are several Genera, as the reader will see, without our specifying each Genus. There are several species under a Genus, in some cases, but we leave the reader to see them without our specifying them.

To false prophets. (1 John iv. 1-3.) Believe not every Pneu-ma, &c.

2. To Deceivers. (2 John vii.)

3. To seducing pneu-ma-ta, who preach doctrines of Dai-mons, &c. (1 Tim. iv. 1-5.)

4. Pneu-ma in the same passage is applied to Ag-i-on pneu-ma. Now the pneu-ma, Ag-i-on pneu-ma, speaketh expressly, that in the last times, some shall depart from the faith, &c.

To disobedient pneu-ma-ta who perished in the flood, and in Peter's day were in the prison of Ha-des.

The Great standard to judge the Pneu-ma or Pneu-ma-ta as false, Deceivers, seducing, disobedient, is the Ev. Testament of Gen. xii. to xxii.

The standard of Ex. xx. has passed away ; hence that Testament has ceased to be a standard.

JUST PNEU-MA-TA.

Paul speaks of the Pneu-ma of just men made perfect.

They are just by the standard of faith in the Ev. Testament.

When Ex. xx. existed, there were just pneu-ma-ta by that standard, which was obedience. (Deut. vi. 25.)

When Ex. xx. passed away, all the Pneu-ma-ta who are just are so by Ev. Testament only.

Ex.

Abraham lived before Ex. xx. and was just by one standard, the Ev. Testament.

From Moses to the abolition of Ex. xx. there were just pneu-ma-ta by both standards. Jesus was among the last, who was just by both standards.

It is by this class of Pneu-ma-ta Jehovah will bless the families and nations of the earth. They are Powers in the hands of Jehovah.

We have them —

1. Simply as Just men by faith.
2. As Christs or Anointed men of various classes, prophets, Episcopoi, &c.
3. In the future, as Perfect when they have Pneu-mat-i-kon body.
4. As Ag-i-oi men.

The Psu-ki-kon body and the Pneu-mat-i-kon body, of which we have spoken fully on other pages.

Angels as Pneu-ma-ta.

There are many angels, who are Powers of Jehovah to do his errands in the Universe. We cannot class them here.

There is a class, whose work is confined to ministering to the heirs of salvation under the Ev. Testament. (Heb. I.)

Jehovah as a Pneu-ma.

Ex. The-os is Pneu-ma-Almighty. (John.)

1. General.

Whither shall I go from thy pneu-ma. (Ps. cxxxix.)

2. As Ag-i-on pneu-ma is his Pneu-ma, when his Pneu-ma or Power is applied to the execution of the Ev. Testament, as in this day when there is but one Testament.

When Ex. xx. existed, it was applied to the execution of that Testament. Now that Ex. xx. is abolished, it has ceased to be applied to that Testament. It is only Christianity, which professes to have Ag-i-on pneu-ma in connection with that Testament. The abominations of Christianity prove they have another Holy Spirit, which leads them into all errors and to be the nurse of all abominations, among the rest they nurse an Anti-Christ under the name of Jesus Christ.

BRAIN IS OUR OWN PNEU-MA.

It is Jehovah's revelation of his Will in us.

It is his Pneu-ma or power, by which he works in us to WILL and to Do of his pleasure.

Job says of this Brain, there is a Pneu-ma (a brain or a power) in man; and the Pno-ee or Pneu-ma (which is air) of the Almighty giveth them (who have this Brain) understanding.

Without this air, as in drowning, the blood is not decarbonized; hence, when in its circulation it reaches the brain, thought soon ceases.

If the man can be taken out of the water in time, so that the air can decarbonize his blood, thought and everything else that belongs to the brain is restored.

Now, it is the Pneu-ma (air) of the Almighty that in this sense gives them understanding.

This brain or power is sometimes a haughty Pneu-ma, which goes before a fall.

This brain requires to be ruled, for there are many organs there. Every one is good in its place and in its time. But every man must rule his own pneu-ma (brain).

The good man desires to have a right pneu-ma in him.

The brain itself tells how to rule it, for it is itself a revelation of Jehovah's will.

The Testaments, which are a revelation of Jehovah's rule, tell how to rule it.

The heavens and earth, which are a revelation, tell how to rule it.

There is harmony in these three revelations. For example, benevolence, the great law of love, stands out boldly and clearly among the leading laws of all three revelations.

They all teach love.

1. Love as the motive to act.
2. Love as the end of all actions.
3. Love is seen everywhere in all the instruments or means employed to reach any given end.

Last illustration of the brain as a Pneu-ma.

The Pneu-ma (brain) is willing, but the flesh (now flesh is the man of flesh) is weak. (Matt. xxvi. 41.)

Read the connection, and see that the flesh here is a body worn out by fatigue and seeks rest before it is strong.

Rejection of the word Spirit as a translation of the word Pneu-ma.

1. Pneu-ma is always material in whatever class we find it. Hence the word spirit as Christianity uses it to denote an IM-material, IM-mortal, IN-visible something they apply

1. To their Gods.
2. To their angels.
3. To fallen angels, as their devils, satans, &c.
4. To something they say is in man, which they call soul, immortal spirit, &c., should be excluded from the scriptures as misrepresenting Pneu-ma.

Jehovah uses but one word, pneu-ma. Christianity has used different words to translate pneu-ma, as breath, wind, spirit, &c. Let us use but one word.

The meanings of Pneu-ma, in its various places, has been made easy by our classification, and the Scripture illustrations in each class.

There is nowhere in any class of pneu-ma that shows the smallest evidence that man has in him any thing immortal.

We do find, however, Pneu-ma-ta who are immortal.





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